

This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`









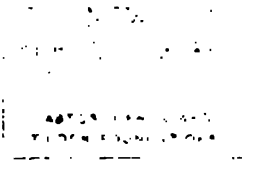


THE CALL OF THE CARPENTER











THE CALL OF THE CARPENTER

BY

BOUCK WHITE

AD RESIDENT, TRINITY HOUSE, NEW YORK

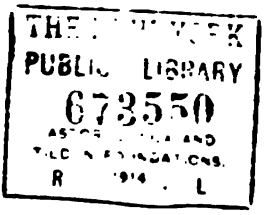


PUBLIC LIBRARY

Frontispiece by Balfour Ker

GARDEN CITY NEW YORK
DOUBLEDAY, PAGE & COMPANY
1914





ALL RIGHTS RESERVED, INCLUDING THAT OF TRANSLATION
INTO FOREIGN LANGUAGES, INCLUDING THE SCANDINAVIAN

COPYRIGHT, 1911, BY DOUBLEDAY, PAGE & COMPANY





THE POSTURE OF AFFAIRS

THERE are two facts of our day which occupy the centre of the stage, to which all other facts are tributary, and which for good or for ill are conceded to be of superlative import. They are, the rise of democracy, and the decline of ecclesiasticism.

As to the former, little more need be said than that it is a tidal movement — is so admitted even by its enemies. Democracy cannot be demarcated as a current in the midst of the waters. It is a ground swell moving the entire mass of the waters. The rising tide is reaching into every bay and inlet. Education, commerce, industry, art, letters, statecraft, are feeling the presence of a new spirit in the world. It is not localized — no metes or bounds to it. It is imperturbably unaware of racial or national lines. America is committed to it with an organic and complete committal. France has launched herself on these waters and is lapped in its waves. England is in the throes; to worriment over it is attributed the recent death of her king. Germany, Russia, Spain, Italy, tell the same tale. Turkey, Portugal, Japan are awakening. Persia, China, Egypt, India are rubbing sleep from their eyes. Quietly as the march of the stars, and as irresistible, the coronation of the common people is drawing nigh. Almost with literal exactness can one apply to it words of a singer of former time:

The earth is democracy's and the fulness thereof, the world and they that dwell therein. Day unto day uttereth speech of it, night unto night showeth knowledge concerning it. There is no speech nor language to-day where its voice is not heard. Its line is gone out through all the earth, and its word to the end of the world.

Imperious is the demand of the people for a controlling voice in their destinies. The disinherited classes are refusing to remain disinherited. Every device within the wit of man has been sought to keep them down. And the devices have come to naught. Their efforts to throw off the oppressor have not always been wise, but they have always been noble. Too often in these insurgencies they have but bruised their heads against the brass dungeon roof above them. But it bespeaks a something of nobleness in man to dash his skull against the bars that

first half of the century is represented by 40, during the last half it is represented by 20, during the last twenty years it is represented by 4, and during the last ten years it is represented by 0." "The Anglican Church finds it harder than ever to get preachers; the condition of the Methodist Church is distressing in the extreme, and the Baptists are going through a period of marked depression." "Nine tenths of all the preachers in his circle of acquaintance are discouraged. The great majority of pastors are practically hopeless of accomplishing anything worth while." "In Russia the peasants are very largely becoming either indifferent to the Greek Church or hostile to it. In Austria there is a revolt against ecclesiastical authority. In Germany attendance at worship is falling off. In Italy and Spain it is the same thing. Everybody knows how enormous is the proportion of the French people untouched by the Church. In Great Britain there are echoes of our own depression. Whoever has had an opportunity of becoming acquainted with the mental condition of the intelligent classes in Europe and America, must have perceived that there is a great and rapidly increasing departure from the public religious faith; and that, while among the more frank this divergence is not concealed, there is a far more extensive and far more dangerous secession, private and unacknowledged. So widespread and so powerful is this secession that it can neither be treated with contempt nor with punishment. It cannot be extinguished by derision, by vituperation, or by force. The time is rapidly approaching when it will give rise to serious political results." "Desertions from the State Church

in Germany are increasing so rapidly, that grave apprehensions are caused in ecclesiastical circles. Added to this is the significant fact that the numbers of communions, baptisms, and church marriages are rapidly diminishing." "The last decade has been the most strenuous and discouraging for Christian workers which this city (New York) has probably ever known." "There is such a thing as a religious crisis in America, however much we may scoff at the idea."

The thought of coupling in some way these two series of facts must have occurred even to the most casual reader. There is a causal connection between the rise of democracy and the decline of ecclesiasticism. The idea is getting abroad among the working masses that institutionalized religion is on the side of the propertied class. Says Guizot: "The Church has always sided

of the village church casts across his pathway." And as to the cities, "the overwhelming proportion of workingmen is out of touch with the churches." Witnesses crowd to the stand: "We don't want church institutionalism. It leads to intolerance, loss of liberty, and persecution; and then the cause of the people goes to the wall." The doctrine of the divine right of property is remembered — that the mass of people are born with saddles on their backs, and a favoured few booted and spurred to ride them legitimately by the grace of God. The priest and the exploiter — natural born twins: "Issachar is a strong ass crouching between two burdens." "Only employers, trades-people, property owners and usurers go to church." "The religious world with its organizations is something far removed from the labour world with its organizations. The two are drifting farther apart from each other every year." Says the *Labour Leader*, editorially: "In these later days the Church has fallen almost into obscurity as a power in the moral and civic life of the nation. Its form remains, its habiliments are still gorgeous: but it walks behind, not in front of the State, and its gestures and speech are almost unheeded in the great march of the nation." The wage earners huzzah Shaftesbury when he exclaims, amidst his campaign for human rights: "The sinners are with us; it is the saints who fight against us." "The surprising thing to me is not that work people don't attend church. The surprise would be if they were to attend church. Why should work people attend church? What have they got to learn there? The Church has allied itself with land and capital, and generally with the master against his

workmen. Its clergymen have dined with the rich and preached at the poor." Exclaimed Moody: "The gulf between the church and the masses is growing deeper, wider, and darker every hour." "The successful classes, even if they didn't know it, have used religion and heaven to keep the peace and to put off a lot of troublesome duties." The democracy is unable to believe that the Church is entirely disinterested in her zeal to preserve the present order of things. It points to the wealth pouring into her coffers and those of her allied institutions, and says, Does the Church serve Capitalism for naught? It points further to the more than suspected source of much of this wealth, and refuses to be impressed by the Church's richness of organization and sumptuous adornment. As when one discovers a corpse under a lilac tree, feeding its beauty, thereafter for all time there hangs over that tree a haunting ghastliness.

inspired the noble handicrafter in every age. But it was accounted by the priest mind a parlous thing for the working masses to get too exalted an opinion of themselves. Then, as now, religion was thought to reside in man's weakness and not in his strength — in his humiliations rather than in his masteries and achievements. Therefore this priest narrative pictures heaven as jealous and as frustrating the builders: "The Lord scattered them, and they left off to build the city." The curse upon labour, in Genesis, is a chip from the same block. The strict embargo placed around the Tree of Knowledge, also reeks of this grudging and distrustful attitude of the priest toward the common people: "In the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods" — recalling that later motto of the Church, "Ignorance is the mother of devotion." Not strange that certain sects among the gnostics boldly denounced this priest-pictured god as a malicious power seeking to thwart man's upward strivings, and worshipped the Serpent as the Prometheus of the world, true friend of man, the forerunner and type of the Messiah.

This Promethean struggle between the masses and the Olympian ones, jealous of their class privileges, has left a trail across several literatures. It is seen in the Greek legends of the Aloidæ, who sought to reach heaven by piling up mountains, and were wrathfully cast down. Also in the Hindu legend of the tree which sought to grow into heaven, and which Brahma blasted. Pindar, the singer of aristocracy, issues a warning note: "Seek not to become a god." The Olympians in sooth are a close

corporation jealous of their privileges, as the House of Lords to-day is averse to the creation of additional peers. That the Lord of the skies is perhaps on the side of the toiling masses, would have been an upheaving dogma. Accordingly the heavens are pictured by the subsidized priest-poets as ablaze with wrath at presumptuous man. Let a popular agitator like Prometheus scale the flaming ramparts of the skies to carry back fire to the masses, "to make blind hopes inhabit mortal souls," he is straightway crucified to a cliff in the Caucasus, as a warning to agrarian agitators for all time. Æschylus exclaims against "the vanity of men and their pride that toucheth the sky." But Lucretius seeks to sweep these priest-made gods away, as something repressive, a deadener of human strivings; and he lauded Epicurus as the saviour of men: "When human life lay shamefully grovelling on the

The notion of the masses as a sub-human herd who cannot be safely entrusted with knowledge and privileges, sounds harmonious in Machiavelli: "And things cannot well be otherwise; for men will always naturally prove bad, unless some necessity constrains them to be good." But it comes with an ungracious note from Luther. When the peasants, basing on the identical principle whereby he laid claim to personal freedom, and spurred by sharper wrongs than his, uprose, this offspring of a miner uttered himself thus: "A rebel is outlawed of God and Kaiser. Therefore who can and will first slaughter such a man, does right well, since upon such a common rebel every man is alike judge and executioner. Therefore who can, shall here openly or secretly smite, slaughter and stab; and hold that there is nothing more poisonous, more harmful, more devilish than a rebellious man." Thereupon the peasants were racked, flayed, fagoted. Their tongues were torn out by red-hot pincers. They were subjected to every refinement of agony. Of two of them, handicraftsmen, who were being burnt, the chronicles record: "They lived long and cried with all their hearts to God; it was pitiable to hear them." Not to be wondered that Melancthon was constrained to admit that the people abhorred himself and his fellow-divines. Professor Pollard in the "Cambridge Modern History" says of Luther that he had "the upstart's contempt for the class from which he sprang"; and again: "His sympathy with the masses seems to have been limited to those occasions when he saw in them a useful weapon to hold over the heads of his enemies."

The same dynasty in England that enacted the Book of Common Prayer, enacted a statute against the working class — the land's "spittle and filth," as they were termed — to the effect that men and women able to work and who were found idle for three days, "are to be branded with a red-hot iron on the breast." Apparently, in taking a vacation for three whole days together, the toilers were "following too much the devices and desires of their own hearts." And again: "Whereas, late against the Malice of Servants which were idle and not willing to serve, after the Pestilence, without taking excessive wages, an ordinance was passed to which said Servants pay no regard, but considering only their own ease and singular covetise, do withdraw from Great Men and others," therefore — it was enacted that workmen who refused to work for the same wages as before the Plague had decimated the population, should have the letter F

Bell delivered himself: "There is a risk of elevating, by an indiscriminating education, the minds of those doomed to the drudgery of daily labour above their condition, and thereby rendering them discontented and unhappy in their lot. It may suffice to teach the generality on an economical plan, to read their Bibles and understand the doctrines of our holy religion." And but just now a denominational journal writes: "It is a comforting thought that, if God has seen fit to keep a majority of His children from privileges which we think essential to happiness, He has made them capable of being happy with the fewer and simpler things which He has allowed them."

Not strange, therefore, that there is a something of bitterness in the heart of the wage earners toward the Church:

> "Parson do preach, and tell me to pray,
> And to think of my work, and not ask more pay.
> I'm to call all I gets, 'the Chastening Rod,'
> And look up to my betters, and then thank God."

A consciousness of power is maturing in the breast of the proletariat. And this is one of the mutterings which they are muttering to-day: "The social well-being of the people, the upward movement of the non-propertied or labour classes to material welfare, is continually being obstructed by conceptions of political subserviency and passive obedience to despotic authority, which is directly traceable to Christian doctrine." Which spirit of interrogation is a portent. Old Doctor Parsons figured it out that God created the world, "about five thousand, six

hundred and odde yeares agoe"; and continued: "And if they aske what God was doing before this short number of yeares, we answered with St. Augustine replying to such curious questioners, that He was framing Hell for them." But the "curious questioners" believe themselves to be on too hot a trail to be put off either by entreaties, threats, or by red herrings dragged across the scent.

The democracy believes that the Church in its present form is a passing institution. That she is infinitely blasé of the religion handed down. They detect an unmistakable languor in her goings — the wearing out of her old enthusiasms. The Church is still accomplishing good. But the fire of youth is gone out of her. She is in the mid-afternoon of her existence — the secret of perennial morn having somehow been lost. There is

"that they may increase and multiply their mercies upon us." Philanthropy, thou greatest foe of liberty! Nothing kills character so much as the acceptance of alms.

Millions for charity, but not a cent for justice! The democracy charges that the Church is confederate with the despotisms that are enthroning themselves upon the people. She sees not with an eye singled to the imperatives of the soul, but turns a solicitous glance ever to the source of her benevolences. In her endeavours to serve God and Mammon, she has become cross-eyed — is losing the power to know good and evil. She is tending to religiousness as a substitute for righteousness. Mammonism pays the fiddler and can call the tune. It expects the Church, "picture-like, to hang by the wall." Therefore her master note — submissiveness: "If ye be willing and obedient, ye shall eat the good of the land." She chants the beauty of non-resistance. Many a devotee of social readjustment marvels that it is so difficult to awaken the people on questions in which they themselves are so vitally concerned. The explanation in large part is here. Through the pulpit a narcotizing influence is at work. Each Lord's Day morning, in city and village and country crossroads, sees a shower of spiritual cocaine sprinkled copiously on the assembled congregations, numbing the pain of the deep-lying social cancer and by slow degrees killing the nerves of feeling. Thus, by the cumulative power of transmission through the generations, there has been bred in the people a sheep-likeness under injustices which otherwise were easily remediable. "These are spots in your feasts of charity." Spiritual thraldom breeds economic thraldom.

Despite magnificent exceptions — preachers who are veritably in the prophetic succession — the democracy charges home the indictment. The organized religion of our day is a continuing education in servility and dependence. Hence, the widespread feeling of the futility of social effort — the social despair. As long as the religion of a people is one of kind-hearted feudalism, every effort at fundamental democracy will abort; and each still birth renders the next travail more uncertain.

"The Bible good for the lower orders to accept!" Is religion to become a concerted masquerade? Churchmen defend their piously fraudulent view of the universe by the argument that social stability requires it: "The truths which hold society together are more important than the truths which are demanded merely by the intellect." To which the democracy makes reply that "truths" arrived at by intellectual castration are not

rogation is not going to be exorcised with holy water. Chinese gongs have been found a quite useless weapon against modern artillery.

It should be interpolated at once that this antagonism of the working class to the Church, does not carry an antagonism also to Jesus. On the contrary, the Workingman of Nazareth probably never stood higher in their esteem or more ardent in their affections. Says one of them: "The Church has as an organized body no sympathy for the masses. It is a sort of fashionable club where the rich are entertained and amused, and where most of the ministers are muzzled by their masters and dare not preach the gospel of the Carpenter of Nazareth." Another: "I don't hold with church-going people at all but I will say this: I believe Jesus Christ was a downright good fellow." It is not uncommon in labour assemblies, where the name of the Church is hissed, to hear the name of the Galilean roundly applauded. Says one: "An intimate acquaintance with many thousands of workingmen has taught me that, even when there is no hostility whatever to religion, there is a sort of subconscious and unrecognized feeling of antagonism to the Church." "The talk of the churches," states a student of recognized soberness and insight, "is for the most part as intelligible as Hebrew to the modern handworker; but in the teaching of Jesus he seems to hear the welcome accents of a familiar tongue." Still another: "Among the working classes only one quality of religion remains, and that is respect and reverence for Jesus Christ." The Labourist party in Belgium has built

in Brussels the Maison du peuple. In an upper lecture hall in that building hangs across the end of the platform a great curtain. Draw it aside, you behold in fresco — The Nazarene. Though familiar to them was the phrase, "Dieu l'enemi," the French Communists put the picture of the Wage Earner of Galilee in their halls with the words underneath: "The first Representative of the People." Camille Desmoulins styles him, "Le Bon Sansculotte." Affirms one who knows: "Many of the most trusted present-day labour leaders are firm in their allegiance to Jesus. They base even their political propaganda upon him, and look to him for the coming victory. Whilst among others, less emphatic in their religious beliefs, there is wonderful reverence for the Man of Nazareth." "We used to think," says one of them, "that Christ was a fiction of the priests. But now we find that he was a man after all like us — a poor workingman who has a

invasion of Huns, Goths, and Saracens. It "grievously outrages the Holy Ghost." Its leaders are "presumptuous, self-willed, not afraid to speak evil of dignities, natural brute beasts made to be taken and destroyed." They are "as one who has been handed over to the Evil One." "Antichrist is here, the man of sin." "The times are very terrible." The old litany framed a collect against the Turk and the comet; a third is now being added: "From the Turk, the comet, and the democracy, good Lord, deliver us." "The Inquisition is an urgent necessity in view of the unbelief of the present age." An educated person enlisting on the side of the submerged, is declassé — regarded as "a heathen man and a publican." Democracy's imperturbable advance is to the Establishment as the rearing of leviathan — his "teeth are terrible round about; by his neesings a light doth shine; out of his nostrils goeth smoke; his breath kindleth coals; in his neck remaineth strength, his heart is as firm as a stone; when he raiseth up himself, the mighty are afraid." They are in doleful case — confusion become worse confounded. The leaders of the Church assemble themselves, scratch perplexed heads, and read the prayer, "For those Who Are at Sea." A welter of fears and hatings and despairs!

Nor is this wail of terror altogether unfounded. The working class composes 83 per cent. of the population, and is growing. In an age of triumphant industrialism, to be temperamentally unable to grasp thoughts and things industrial, is a Tekel Upharsin on the wall of any church. The alienation of the world's workers from the world's religion is a portent whose gravity cannot be overstressed. "The social question of to-day," said Disraeli,

"is only a zephyr which rustles the leaves, but will become soon a hurricane." Daily the dragon seed matures.

And so has come about an unhappy situation — industrialism and religion divorced from each other. They were meant to be mates. Industrialism needs the spiritual note, to impart to it conscience, zest, imagination — the qualities which make handicraftsmen into artists. Religion needs likewise the industrial note, to give to its airy visions a body and local habitation, lest its dreamings, vague and vapourish, become sickly fermentations of the brain. But a rupture in the marital relations of these two has taken place. Meant for each other, each incomplete without the other, they have got into a state of mutual incompatibility. In place of confidence there is distrust, coldness, crimination. There is being taken out between them a bill of divorcement.

CONTENTS

CHAPTER		PAGE
	The Posture of Affairs	vii
I.	Empire	3
II.	Working-class Galilee	17
III.	A Carpenter	33
IV.	A Woman	57
V.	His Plan	68
VI.	Propaganda	91
VII.	Laughter	111
VIII.	The Rapids	133
IX.	Collision	149
X.	Assassination	168
XI.	Bad Friday	189
XII.	Rome's Blood Lust	204
XIII.	Battle Pictures	218
XIV.	A Roman Citizen	226
XV.	Annexed	250
XVI.	A "Holy" Empire	263
XVII.	Democracy's Ultimatum	277
XVIII.	The Industrial Comrade	301
XIX.	Lest the Towers Fall	319
XX.	Transfigured	331



THE CALL OF THE CARPENTER



CHAPTER I

EMPIRE

And it came to pass in those days that there went out a decree from Cæsar Augustus that all the world should be taxed." Our attention is arrested by the audacity of the thing. "That all the world should be taxed!" The brazenness of the decree extorts a kind of admiration, like that extended to brigands who exhibit nerve in uncommon degree. That kind of admiration and no other. Because people to-day are under no illusion as to the nature of this "tax." Rome was under no illusion either. Whatever her faults, hypocrisy was not one of them. And this which our record pleasantly terms a "tax," was recognized by Rome herself as booty, plain and flat. No pretence that she was levying it on the peoples with their consent, or was to expend it for their benefit. It was the spoils of conquest, and was extracted at the point of the sword. It was a hold-up game — frankly admitted to be such by the "taxer," and howlingly described as such by the "taxed." Our wonder is not that the people howled. Our wonder is that they did not howl louder. That a small group on the banks of the Tiber could hold up "the whole world," argues a distinct decay of spirit in the people thus held up. A lone wolf — the simile is Rome's; she traced her origin

to a she-wolf — a lone wolf prevails against a flock of a hundred sheep, not so much because of his wolfiness as because of their sheepiness.

But there was a stalwart little people in Rome's province of Syria who had not as yet so lost spirit as to concede the right of wolves to be wolves and of sheep to be sheep. This people was enrolled in the list of the conquered. But it had only been a conquest of territory. The soul was unsurrendered. And just about now — to be exact, precisely during a journey on the part of his parents to pay this "tax" — there was being born in this unconquered race a leader who was to call back to self-respect the peoples thus subjugated, raising up in them once more a free spirit. In fact, knowing pre-natal influence as we now do, we can affirm that this particular "tax," dragging him as it did by the umbilical cord across the landscape of Syria, must have had

The reader has caught the drift. We here address ourselves to view Jesus, the Carpenter of Nazareth, from the viewpoint of economics. Concededly a different viewpoint from that usually held. But we shall be rigorously historical. The present is not a work of the imagination. It affirms to be a piece of cool, scientific history. If the portrait of The Carpenter here unearthed differs from the one commonly viewed, may it not be because accretions of time have defaced the picture, blurring its aforetime sharpness? — incrustations which are now peeling off, by grace of the critical scholarship of our day, revealing some vivid tints in the portrait. The attempt in these pages is that of a restoration. It slavishly follows the ancient records, and is ambitious of nothing more than to retrace the picture as it was at the first. No originality is claimed. I have been an incontinent borrower. The book is plagiaristic throughout.

Entirely modern is the study of economic backgrounds. It was a study which ancient chroniclers did not at all take to. Their interest lay in kings and conquerors. Themselves members of the privileged class, they accounted the common people a degrading theme. History in the pre-democratic eras was a Book of Kings, and only incidentally a Book of Peoples. The people! Their short and simple annals were deemed unworthy the pen of a chronicler — lives of a dull monotone, an unrelieved gray of drudgery and the daily round. Whereas the boast of heraldry, the pomp of power, gave to the colourists the opportunity they craved for splendid patches of purple.

There was also another — more cogent — reason why

the historians of that day did not chronicle the life conditions of the proletariat. The overlords, patrons of the historical art, did not wish those conditions chronicled — social history might prove explosive. The seigniorial class lived on the heaving crust of a volcano. Any book calculated to break open that crust, if only for a peep-sight into the human depths below, would have met hard sledding with the publishing houses of the period. If any such manuscripts did get published, the copies were hunted out ruthlessly by imperial decree. For, except in the first three books of the New Testament, we have extant no contemporary ancient chronicles written by and for the people themselves. In the pages that treated of the slave Spartacus and the humiliations he inflicted on Rome's master class, both Sallust and Livy are to this day missing.

In this way ancient civilization was given a glittering

that we can beguile from these accidents and fugitive pieces a fairly coherent account of life in the dumb ages — those submerged classes which, denied even the privilege of articulating their sorrows, were yet the foundation of the millionairic splendour and pageantry which monopolize the pages of ancient writ. To view that dim mass of unrequited toil cannot but be a rewarding task. For Christianity took its rise in an economic upheaval. We shall see that even its highest and most spiritual reaches had a rootage in the industrial condition of the masses.

The Roman Empire was a world-wide confederation of aristocracies for the perpetuation of human servitude. Customarily that empire has been pictured in terms of military art, of jurisprudence, or of government. But these phases of it were secondary. Economic exploitation was the end in view, the organizing purpose throughout. For the Romans were enormously "practical." Aught smacking of idealism was laughed by them out of court. Once upon a time they had had a religion. But this was back in Rome's early days; and she was not a despoiler of peoples then. Before the empire — her era of aggression — started in, her idealism had left off, she had entered upon her decadence. In fact her only ideal now was to frame a system of human relationships so minutely administered by law that idealism would be unnecessary. Her famed codes of jurisprudence and systems of administration had for their purpose to bring life down out of the cloud-lands of sentiment onto a level where law would be everywhere operative. Pa-

triotism, racial inheritance, ancestral literatures, the art and worship of the peoples — Rome "cared for none of these things." For her portion the pot of gold; to others the rainbow, and welcome. It was because of this hard materiality, this absence of sentiment, that the empire was able to override national boundaries and establish a world organization where others had failed. The Romans' one object was revenue, an object which they pursued quite unhindered by any sentiment of patriotism even toward their own country. Therefore they were enabled to approach the class of revenue-worshippers among other peoples on the same cash basis, propose an alliance, and laugh them out of any patriotic objections which might prompt themselves.

In the countries of the ancient world, even before the formation of the empire, slavery was the basis of society.

pool their separate armies into a military unit, and hurl its entire weight against a popular uprising in any one of the countries. The proposal was hailed with joy. A concordat with the noblesse of every country was drawn up. The Roman Empire was the result.

Rome's empire was "The System" at work in the ancient world. She did not conquer the nations. She annexed them, by means of a coalition with the local capitalist group in each. This manner of her procedure is seen in her dealings with the Sabine Claudii, and at Veii and Capua. Also in the city states of Etruria, Campania, and Magna Græcia. Wherever the strain between the local privileged class and its proletariat was intense, Rome found natural allies in the former. In the march of the Roman conqueror through Greece, the Hellenic aristocracies opened to him their gates. In Carthage the upper class detested the war and wished to make peace with Rome. Cæsar found in Gaul a small plutocracy grown rich on the war, usury and the farming of the public taxes; he used them as the nucleus of his organization in annexing the provinces. In Palestine, much of the New Testament is the narrative of the coalescence of the native princes with the Roman invader. Brain-sweat has been copiously expended to discover why Rome succeeded in the business of world-empire, where men like Alexander had failed. Merivale gives up in despair and calls Rome's secret of success, "one of the lost arts." The clue is found here in economics. Rome succeeded because she sought to impose no new patriotism on the peoples. Her motto was, "For Revenue Only"; therefore she found a kindred

class in each of the countries, and with that class she formed an alliance. This is why, once she had hit upon the method, her empire spread so rapidly over the earth. It took Rome five hundred years to conquer Italy. She conquered the rest of the world in fifty-three years. It was economic interest that held the empire together. The local oligarchies were bound by gold chains about the feet of Rome. The palace of the Emperor on the Palatine became a university to which were sent the sons of allied sovereigns for an education. Native oligarchies, living under Rome's protectorate, were moons depending upon their central sun for light. Rome's genius for conquest was great, but her genius for coalition was greater. With her these two were one. Rome coalesced with the exploiter class in every country, for joint conquest over the proletariat in every country.

Machiavelli discerned the secret of Rome's success in

theless lets drop some words that support our contention: "Everywhere, even in the most distant regions," says he, "powerful minorities formed that worked for Rome and against old separating, anti-uniting forces, against old traditions and local patriotism alike. The wealthy classes everywhere became in a special way wholly favourable to Rome"; and again: "The economic unification was first and was entire; then came the political unity, which was less complete than the unifying of material interests." The evidence is incontestable: Roman success was due quite as much to the cleverness of her diplomacy as to her prowess in arms. England has succeeded in India and Egypt because she too has caught the secret—she governs through native rulers.

It may be objected that the economic was not the sole reason for the formation of the empire; that the common danger of a Teutonic invasion was equally a motive in the coalescence of the Mediterranean aristocracies into a united military front. But the Teutonic danger would not in itself have been alarming. There had been inroads of the barbarian in earlier days before slavery had corrupted the Mediterranean blood; and they had been easily taken care of. Had a just economic condition continued to prevail, successive immigrations of Teuton folk could readily have been assimilated, to add new vigour to the old societies. It was the merciless exploitation of one class by another which vitiated the industry of the Mediterranean world, corrupted its life and weakened its defences; and so made the Teuton danger real. For when the avalanche which had been wrongfully allowed to pile up suddenly broke, and the

barbarians poured down from out the northern mountains to challenge the empire, they challenged an empire divided against itself; and they beheld the gates opening to them from the inside. The classic world came not to an end by wounds from without; it met its death from internal hemorrhage. And this open sore in her intestines was the ruthless, cold, scientific exploitation of one part of society by the other part, which sore in its aggravated form came with the coming of the empire and was the empire.

This was the Roman Empire's contribution to the world's thought, namely, the solidarity of capital, the oneness of the interests of property irrespective of national boundaries. Until Rome appeared to preach this doctrine, the capitalist class in the various countries had been pillaging each other. The senatorial oligarchy of one nation would declare war against a neighbouring

development of its natural resources. But Rome knocked at the gates, and changed all this. She persuaded the local oligarchy in each country to deride with her derision all dream-stuff, such as patriotism, racial ideals, ancestral loyalties. Revenue was the thing around which all her life revolved, and she brought these others to the same way of thinking. Rome showed to the privileged class in each country that in competing amongst themselves they were likely to meet with the fate of the two men in the fable who, disputing with each other for the exclusive ownership of the beast, looked up to see the ass running away from both of them. The civil wars in Rome herself had had this as their motive, the patricians and plebs endlessly squabbling as to who should enjoy the wealth that was being created by the slave class. "Let us cease to exploit one another, and together exploit the working class," now was Rome's proposal.

The idea came at the psychological moment. The slave class, estimated by Gibbon at sixty millions — an entire half of the world's population — was straining at all the hatches of the slaver and threatening at any moment to break out from the hold and win a share of the sunshine and open space up on deck. Rome had felt the pressure on her own hatchway even more than the other masters of the vessel. Her restive slave class was becoming more restive. She had erected a statue to "Quiet," and had tried the experiment of making Contentment into a religious cult. In vain. The seething at the bottom of society was becoming ever more turbulent. Spartacus, a few years before, had shown

how a revolt could be conducted, and the object lesson was fresh in mind, a star of hope in the sky of every slave, a portent in the sky of every owner of slaves. Escaping with his companions from the slave stable at Capua, where they were being fattened for the amphitheatre, he had entrenched himself in the crater of an extinct volcano. From thence he issued a proclamation of universal freedom. Slaves from plantations round about flocked to his standard. He became the head of a revolution. Rome sent armies against him one after another, only to see them come back defeated. For two interminable years Spartacus maintained the war. At last he was destroyed, but not until he had struck chill into the spinal jelly of every owner of human flesh in the Roman state. Furthermore, there was constant fear lest there might arise more fools like the Gracchi, patrician traitors to their class, and incite the populace

poration, being its master spirit and taking a promoter's profit. It was an oligarchy of oligarchies. Formerly each of them had maintained an army of its own. Now these were rolled into one, with an Imperator at its head. By means of uniform dress, weapons, tactics, and organization, the united armies were disciplined into a fighting unit of high efficiency. Great causeways were built, for celerity in mobilizing the legions. These roads were paved with flat stones, so as to make for swift marching. They were carried straight across the landscape, cutting through mountains, and carrying over valleys on great archways. No expense was spared in shortening distances — the reach of the entire military force into the district of every member of the Corporation, was the heart of the system. Let a local prince or princeling in any part of the empire send in a call for help against his mutinous subjects, within forty-eight hours there would glitter on the horizon the spear flash of the gathering legions, bearing down upon that spot from every quarter of the world.

Cleveland's "the cohesion of wealth," is modern. But the thing itself is ancient. The tendency of the families of wealth in every country to form a class by themselves, is deep-set in the human makeup. Rome carried the tendency one step further — she cemented the moneyed class in the various countries into an international combine. "Peace and order" were at last secure. An antitoxin against insomnia had been devised. Slave owners could now lay their heads on their pillows at night, without the fear of insurrection gnawing them through the night-watches. An uprising of the toiling

masses, no matter how formidable, could be handled. Upon a rebellious district could be mobilized in shortest time six and twenty legions. The machinery of intimidation was complete. Man was undermost, and property paramount. The "Golden Age" — literally — set in. The Roman Empire, that apotheosis of property rights, fastened itself upon the world. Embracing all nations and tongues and climates, a motley crew, they had one cohering principle which swallowed up their diversities — the coherence of a common plunder.

CHAPTER II

WORKING-CLASS GALILEE

As HAS been stated, the extension of the Roman "System" to include the Jews, a sturdy mountaineer folk in the hill country of Syria, met there a vehement opposition. And in Galilee, one of the districts of the Jews, the most vehemency of all. This Galilee, restive under every domination, was famed for the intense spirit of its inhabitants. Josephus as a general had carried on military operations there, and later as a historian was moved to bear testimony to the valour of her people. In this she differed from the other Palestine district, Judea, and its capital city, Jerusalem. Because Jerusalem was the home of the country's aristocracy, we read of the Bethlehem event: "When Herod, the king, had heard these things he was troubled, and all Jerusalem with him." Like the local aristocracies in all the other countries of the world, these had lined up with the Romans—were federated with the invader. When Pompey, some years before this, had marched against Jerusalem, the high priests there, representing the local ruling caste, had opened the gates to him. Galilee, a working-class district, was left therefore as the sole leader of the popular cause. The fight is always hottest where the lines come closest together; and the controversy between horny-handed Galilee and the

Jerusalemite set, haughty with its wealth and learning, was inveterate. But this was only a phase of the larger controversy — that of the labouring class everywhere against the invasive capitalism of the empire and its industrialism based on slavery.

The Galileans, no better than the other provinces, could have given an explanation of this new thing in the world, the Roman Empire. No age fully understands itself. Lapse of time is needed for perspective. And if the Galileans had been called upon to chart the current of the world politics of the day, they would probably have made sorry work of it. They felt rather than discerned the presence of a new force in the world; and they divined that it boded no good. Hitherto there had been frequent changes in the tyranny under which, for some four hundred years back, they had lived; and this alternation of masters had kept hope alive. Now there

we ask them to come to our relief," was Rome's way of meeting idealism of any sort. Subconsciously the Galileans felt themselves in the presence of some fate, as though the sky was turning to brass over their heads and they were to be cooped under that inverted bowl forever.

A young woman by the name of Mary, in Nazareth of Galilee, was particularly stirred by this coming of despotism. Mary was of uncommon force of character. Her dominant trait seems to have been independency, showing itself in a disregard of social conventions, and in her zeal for her country's political and economic restoration. Ever since the Jews had lost their independence and had become humiliated by subjection to a foreign power, there had been utterances of hope on the part of her patriot wise men to the effect that restoration would some time or other come, because a leader equal to the task would be born. Now as the Roman oppression fastened its grip on the people and the times became hard and harder, a longing for this Deliverer promised of old to Israel burst into glowing flame in thousands of hearts. There seems to have been a circle of these waiting souls, with something of solidarity amongst them, their common hope knitting them into an intimacy of fellowship. They knew each other, paid visits back and forth, and heartened themselves by mutual exhortation. This group made much of the prophetic sections in their national scriptures. Isaiah's Redeemer-dream was their meat and drink. We read of them that they "waited for the consolation of Israel." Nor did they content themselves alone with "waiting." Prophecy has a

psychological base, in that a sure and longing expectation induces a set of the will, a resolve to bring the expectation to pass. Therefore the members of this expectant fellowship sought an active programme whereby the prophecies of deliverance should be translated into performance.

Of this circle of patriot souls, Mary was a member. She was a choice representative of them, and seems to have been something of a leader in their councils even before our narrative opens. She now steps to the front as their foremost spirit. Betrothed to Joseph, a carpenter of Nazareth, she resolves that if it is permitted her to become a mother she will dedicate the child, be it son or daughter, to the cause. Joseph — since matings go by opposites — was a fit companion. He is described by a word which — a fact of significance — has disappeared from our vocabulary: Joseph was a "just" man. Quiet efficiency, wise silence, faithful workmanship,

firms the forceful lines in her portrait as it is sketched. So also in the nativity narratives. There can be no two opinions. Mary was the driving force. Hers the initiative throughout. The quality of her spirit can be appraised by remembering that in this undertaking to which she was setting herself she had as adversary the collective and organized might of the Roman world. If ever the Holy Ghost came upon a woman and the power of the Highest overshadowed her, it was this valorous maid of Galilee quietly resolving in the sovereignty of her own soul to upheave an empire.

It seems that a formal wedding had not taken place. There had been a public betrothal, which in Jewish law was the sacred and real part of marriage — "Mary, his espoused wife." It is property considerations which make the later legal rite necessary. In the present case the poverty of the contracting parties — and, too, the expense of a second public ceremonial — must be regarded. It is safe to state that no other disregard of the rules of conventionality has ever occasioned the mental sweat which the present one has occasioned to the thinkers of Christendom. This squeamishness does not seem to have been shared by Mary herself, for she openly owned Joseph as the child's parent: "Thy father and I have sought thee sorrowing." However the news of the affair having become published — there were gossiping housewives in Nazareth — it was from early times felt needful to explain it away. And the confusion seen in the gospel accounts is the result. No entirely coherent narrative can be extracted from the records as they stand: our only resource has been to take

that interpretation which harmonizes the greatest number of statements and has the fewest contradictions.

It is a relief to leave that shadowy region where at best can be only conjecture — the transmission of life has ever been a mystic, a miraculous thing, and will always be — and get at once to where our feet are on solid ground. This we obtain at the moment Mary knows that within her a child is gestating. For she thereupon composed a song. It is the greatest song in history. This "Magnificat" is the battle-hymn of democracy. Sensing a child within her, Mary feels herself equal to the Roman Empire; and she announces that the days of despotism are numbered. Cæsar on his seven-hilled throne may sacrilegiously style himself Augustus, "the divine one." But Mary as confidently disallows him that title. Heaven is not on the side of

the bounds of feminine retirement. But this fails to take account of the aboriginal energy of spirit in that Jewish blood. Galilee was the intense heart of the most intense race ever known. This was moreover at Israel's crisal hour, her age-long martyrdom come to its coronation in one last stand against the enemy. It was the golden moment in history, the highest peak which the human spirit has climbed in its march across the centuries. If Mary had been the conventional, the starchly decorous creature which some would prefer her to have been, Christianity would never have been born. Her child was to be called upon to do a titan's work, and needed a mother whose spirit was likewise cast in the titan mould.

If the churches of the well-off and privileged class realized the social dynamite that is concealed in this hymn composed by The Carpenter's mother, they would expurgate it from their liturgies forthwith. The burst of insurrection rumbles through it like the interior fires of a volcano. It is prolific in Magna Chartas. It is a declaration of independence from every form of slavishness.

> My soul doth magnify the Lord;
> For he hath regarded the low estate of his handmaiden.
> His mercy is on them that fear him from generation to generation.
> He hath showed strength with his arm;
> He hath scattered the proud in the imagination of their hearts.
> He hath put down the mighty from their seats.
> And exalted them of low degree.
> He hath filled the hungry with good things;
> And the rich he hath sent empty away.
> He hath holpen his servant Israel, in remembrance of his mercy.

"The Marseillaise" of the ancient world! And this hymn of revolution, pulsing with hatred of oppressors and with fellow-feeling for all the oppressed ones of

earth, was composed and sung by Mary while she was carrying Jesus underneath her heart. Holy mother of God, from henceforth in very deed all generations shall call thee blessed.

And so it was that the days were accomplished; and she brought forth her first-born son and laid him in a manger. Manger! Jesus belongs to the proletariat by birthright. For this nativity in a cattle shed was typical of a life that was lived democratically throughout. In cities round about were Roman grandees, vassal kings, patrician magnates. Rich with the spoil of half a continent, they accounted the toiling masses to be but cattle — and housed them as cattle. He who was to arouse the masses to a demand for human rights was born in a stable side by side with oxen.

As his eyes blinked to the light of day, the future Carpenter saw in that Syrian village the Roman "System"

meant bread out of many a mouth. The brigands on the Tiber, however, had thoughtfully provided for every emergency. There was a Roman law that a parent could sell his infant into slavery, if the money was needed to pay the tax. Some of the mothers in that Bethlehem crowd, therefore, must at that moment have been lifting up very sharp cries, because their babes had been sold to raise the necessary money.

The shepherds were a set upon whom the tax fell with an especially cruel pressure, for they were the poorest class in Palestine. They slept in the fields with their flocks. Their clothing was of the scantiest, their persons rude and unkempt because of the nature of their occupation, and their food supply at all times precarious. This poll tax, therefore, coming now on top of all the other booty which they were being periodically separated from, fell with crushing weight. It seriously reduced the number of sheep in their flocks, and meant short rations throughout the residue of the winter. Even in our own country, taxes are paid with begrudgment; from which one can judge the feelings wherewith the "tax" in the present instance was paid. For the enormous sums of money thus raised were to be sent out of the country—the impoverishment of those already poor for the enrichment of those already rich. Therefore we can readily credit the report that it was good tidings to the shepherds encamped on the plans outside Bethlehem, when they heard that a Deliverer was being born to them.

The tax was finally "accomplished." But only by the burning of villages and the slaughter of hundreds.

Rhapsodists have sought decorously to gild this Bethlehem picture:

> "O little town of Bethlehem,
> How still we see thee lie!
> Above thy deep and dreamless sleep,
> The silent stars go by."

But those silent stars looked down on a scene that was anything but peaceful and idyllic. Poetry must be sought in other directions than the ecstatic. For the economic background thrusts insistently into view — refuses to remain glossed over. That Bethlehem town is far from "still" on the night in question. Nor is its slumber "deep and dreamless." A mood of interrogation is upon the people — an angry, bitter, venomous mood. They are asking by what right this decree is issuing from the Tiber, "that all the world should be taxed." It is an interrogation that will not down. Groups of angry

ferocity. The night is vocal with rage and anguish — "lamentation and weeping and great mourning, Rachel weeping for her children, and would not be comforted, because they are not."

We are certified that Mary "pondered all these things in her heart." For the money that was being pillaged from this working-class population was to be forwarded to Italy to make a Roman holiday. And we may be sure that Mary knew something of Rome's idea as to what a holiday should be. She had been brought up in a cosmopolitan district. Galilee lay across the great trade routes of the world. Nazareth looked down upon the highway between the Mediterranean ports and Damascus. Caravans traversed that route, trafficking between Europe and Asia. Soldiers of all nations, merchants, proconsuls, legates, gilded nobles in their chairs of state with fifty outriders, travelled the highway and kept it a beaten thoroughfare. It was called "Galilee of the Nations," because so closely in touch with the world outside of Jewry. The Galileans took a passionate interest in public affairs. And in the exchange of news around the village well in Nazareth, morning and night, Mary heard tales of the extravagances in Rome, made possible by the spoil of a hundred provinces.

Life in the Imperial City was becoming one long holiday, even for the rabble, due to the now almost daily distribution of bread and the circus. This had been a stipulation in the concordat which we gazed at in the first chapter. In the time of the Gracchi the plebs had been a self-respecting if brutal folk — they had demanded their share of the commonwealth, and had waged long civil

wars for the same. But Augustus and his empire introduced a new idea — the patricians and the plebs were to strike hands, and together live on the backs of the slaves and of the natives in the provinces. Thus the delectable end of civil wars in Rome — the Pax Romana! Accordingly, the largess to Rome's populace now of wheat, pork, olive oil, and wine, betokened no large-heartedness on the part of the patrician donors; these doles were a part of the contract, whereby "peace" was secured — at the price of the enslavement of sixty million toilers. It was the same principle whereby Athens had put an end to her internecine broils by doles of show money and beeves to her free populace.

So, now, by the Tiber. Toil in the provinces and by her slave class was so unremitting that Rome needed not to toil. She established nearly a hundred fête days for each year, with lavish games in the arena. Julius had set

of spectators of every age and sex. Combats of gladiators entertained the private banquets of the rich, so that the blood of the slaves imported from the provinces literally mingled with the wine on the boards. Alternating with these were voluptuous dances and pantomimes. The guests at these banquets were offered as part of the repast the kisses of slave girls — many of them girls taken by force from their homes under Syrian skies. The provinces had become the feeding ground of a Rome given over to gluttony and sensual excess. Says Froude: "The endurance of the inequalities of life by the poor is the marvel of human society." And when we read his description of social conditions in Rome, contrasted with the lot of the working class in the provinces, we indeed marvel that the masses endured as patiently as they did, and that the revolution which, from Galilee as its centre, finally broke out, did not break out sooner. For Froude's picture will be accepted. He ever speaks forth the words of truth and soberness.

The soil of Italy was fast passing into the hands of a few territorial magnates. The conquest of the world had turned the flower of the defeated nation into slaves. The prisoners, taken either after a battle or when cities surrendered unconditionally, were bought up steadily by contractors. Rome's once hardy mode of living degenerated into grossness. The Romans ceased to believe. The spiritual quality was gone out of them, and the high society of Rome became a society of powerful animals with an enormous appetite for pleasure. Wealth poured in more and more, and luxury grew more unbounded. Palaces sprang up in the city, castles in the country, villas

at pleasant places by the sea, with parks and fish-ponds and game preserves and gardens and vast retinues of servants. When natural pleasures had been indulged in to satiety, pleasures which were against nature were imported from the East to stimulate the exhausted appetite. Money was the one thought. Governors held their provinces for one, two, or three years; they went out bankrupt from extravagance, they returned with millions for fresh riot. To obtain a province was the first ambition of a Roman noble. The commonwealth was a plutocracy. The rich were happy in the possession of all that they could desire.

All of which things Mary kept, and pondered in her heart. For she was of the thinker type. The vibration of these world events swept the chords of her soul. She could not have escaped the vibrations had she wished: for she was more than an onlooker: she was a participant.

hold must have been extreme, because it became a tradition, so that we find Paul referring to "his poverty," as to an everywhere understood and accepted fact. Nor does the family ever seem to have emerged out of this condition of hardship and exhausting toil. Eusebius states that two of the grand-nephews of Jesus — grandsons of his brother Jude — on being summoned before the Emperor Domitian, mollified the bitterness of that potentate against them by showing their hands horned from hard labour.

But though food is scarce, Mary must keep life going; because a babe is sucking at her breasts. Therefore herbs must be gathered and stewed into pottage — a humiliating diet for a nursing mother. And her thoughts turn to those all-night banquets at Rome and Cæsarea, where because of the so great excess of good things, the tantalized eaters resort to emetics in order that their gullets may be titillated with gormandizing a second time — Vomunt ut edunt; edunt ut vomunt. The thought of it makes her bitter. She minds it not so much on her own account. But the starvation diet is thinning the milk in her breasts. A woman never so revolts against an unjust economic system with its skimpy nourishment, as when she is become a mother, and the asking eyes of a babe look into hers, a babe asking nutriment which it gets not.

Wherefore the resolve in her soul becomes more set. We have seen that the "Magnificat" predestined the child before birth to a work of social reconstruction. Now also, that babe is drawing a spirit of insurrection in with the milk from his mother's teats. For that milk had been

curdled by the thought of injustice,—these so steep inequalities in human fortune, whereby a part of mankind was in the depths and another part on the too intoxicating heights. Rome's sycophant, Herod, was enjoying an income of two million dollars a year, a fortune whose size for that time can be estimated by comparing it with the wage of a day labourer, "thy penny a day." We shall see in Jesus later a fierceness of aggression against the despoilers of the people. Some of the seeds of that fierce energy were being implanted in his soul while he was in swaddling bands. He knew it not at the time, but there was distilling into the soul of the babe, as he dug his face into his mother's breasts, a resolution to put down the mighty from their seats, to fill the hungry with good things, and to exalt them of low degree.

CHAPTER III

A CARPENTER

"THE child grew, and waxed strong in spirit." It seems that already something of his mother's energy and high-heartedness is being made over unto him.

He received the usual education of a Jewish boy at the village school. He "increased in wisdom,"—appropriating the hived knowledge of the past, for his mental commissariat. Israel was the democratic nation of antiquity; like all democracies she stressed popular education. "Our ground is good," said Josephus the Jew, "and we work it to the utmost, but our chief ambition is for the education of our children." The text-book in the Jewish schools was the Old Testament. It is a library rather than a single book. Its writings are tied together by a strain which runs through them all — a fierce determination of independence. Probably no other collection of books contains in equal compass so explosive a social dynamic. The effect of putting it as a text-book into their public schools, even into those of the elementary grades, goes far to account for the impassioned democracy of the Jews as a race, seen to this day.

Besides book learning, Jesus as a boy was receiving through eye-gate and ear-gate a knowledge of world affairs. For he witnessed the insurrection under Judas of Galilee. Stung to madness by the imperturbable ad-

vance of absolutism, the Galilean masses rise in a burst of fury. Ill-timed. Rome, infinite in oppression, issues a quiet command to Varus. He mobilizes two legions on Galilee's tiny spot of earth. The rebellion is crushed by sheer weight of soldiery. From the heights above Nazareth, Jesus as a boy looks down nightly upon the fire of burning villages. Two thousand malcontents are crucified. By day the boy sees along every road these victims, lifted on crosses about two feet above the ground — purposely no higher than that, for it is Rome's command that the victims be left near enough to the ground for the wild beasts at night to leap up and tear their vitals. Some of these victims were doubtless known to the boy Jesus personally; for Galilee was a small district, and its people closely knit. The lad undoubtedly received some last messages concerning the Roman from delirious dying lips as he passed these crosses beside every path

class Galilee and break into Jerusalem's aristocratic set with its haughty culture and its contempt of the common people. But he repudiates the notion. The peasants of Oberammergau in their passion play make his cleansing of the Temple the act which brought the antagonism to Jesus to a head and led to his crucifixion a week later. We shall see that their intuition here has guided them aright: "The zeal of thine house hath eaten me up." For the Temple was become the headquarters where the wealthy prince-and-priest clique were intrenched and by means of which they were fastening themselves on the backs of the people. The lad witnesses "the den of thieves," probably now for the first time. It fills up all the angle of his vision. It sows within that intense soil seeds that will germinate unseen until he is thirty. He goes back to Nazareth. He becomes a carpenter. He takes his place among the world's workers.

His occupation as a carpenter brought him intimately into the lives of the people. The trades were not then specialized as they have become to-day. The carpenter did practically all of the constructive work, both within and without the house. He was called upon to make everything, from the rocker of the cradle to the bier of burial. An admirer of Julian the Apostate, at a time when the Christian tradition seemed overthrown, taunted a follower of the Nazarene with the taunt, "What is The Carpenter doing now?" "He is making a coffin," was the reply. Julian's death soon thereafter preserved the anecdote. It is of interest as a sidelight on the work of a carpenter in ancient times. He was the tool maker, and fashioned the rude instruments with which the farmer

worked his field. Justyn Martyr speaks of Jesus as having made "ploughs and yokes." The carpenter was also the cabinet-maker of the day, and built the crude household furniture. He had to fell his own logs in the mountains, saw them into beams by hand, and drag them laboriously back to the village. The axe is a familiar instrument in the Old Testament; it is the tool of peace and the weapon of war. We meet it at the threshold of the Gospels. And here now, in his carpenter days, we see Jesus, a wood-cutter in the mountains, "as men that lifted up axes upon a thicket of trees."

The work of a country carpenter necessitates constant journeyings. Joseph and his son in their work-travels together probably covered much of the Galilee district. In his public career later, we find Jesus circulating among the towns surrounding Nazareth, as among friends. These friendships must have been cemented during his journeys

in the workmanlike qualities of his father, and of his descent from artisan loins: "My father worketh hitherto, and I work." It is true that this is to splinter off the passage in question from its context. But there is justification for this use of the Gospel records. Those records lay no claim to continuity. In the form in which they have come down to us they are memorabilia, a collection of sayings gathered up from the original auditors years after his death. In many cases the connection has been hopelessly lost, and can be restored only by a free process of selection, piercing the broken torso out of fragments. We need not enter into the disputes which rage around corrupted passages. A portrait of The Carpenter shall not be arrived at by a microscopism of the text, but rather by the set and drift of the records as a whole. His was not the logical temperament, fastening link to link. His outgivings impress one as the ejecta of a volcanic nature; the pressure behind being too explosive to pause for unity.

And in this matter of the workmanlike quality of this carpenter, we are not left in doubt. In an unmistakable passage we behold in him the kind of builder whose motto was "thorough." He "foundationed" his houses "upon the rock." "And the rain descended, and the floods came, and winds blew, and beat upon that house, and it fell not; for it was founded upon a rock." In a limestone country such as Palestine, a rock foundation can be obtained almost anywhere, if the builder is but dogged and "digs deep"; and the underwash of rainstorms has then no power to terrify. He had the true workman's contempt for the "fool man" who, to save expense, tells his work-

men to skimp the foundations. In the address from which these words are taken, Jesus was speaking to an audience of his Galilean neighbours, who would quickly have pointed it out if his own record as a builder had not squared with the kind of a carpenter he was describing. Further, his, "Take my yoke upon you," hints a tool maker who shaped his ox yokes with painstaking care so as to fit smoothly onto the neck, and who took honest pride in the fact. A number of his disciples were intimately known to him before he entered upon his public career. The fact that they responded willingly when he summoned them to enlist under him for the Cause, is eloquent of the respect he must have inspired in them back in his carpenter days. Furthermore, we find in him a fine scorn of unworkmanlike qualities in men of other trades. To plough a straight furrow requires in a ploughman that he fix his eye on some objective point.

rson in silence. And the trait must have been char-teristic. For we read frequently, "He looked upon em, and said —" His port spelt the majesty of self-spect. He even enjoins it upon his disciples, warning em against mean-spiritedness. Sending them on a opagandist tour, he tells them that in each village they ter they are to claim hostelry at the chief house: "In-uire who in it is worthy." And any house closing its or against them writes itself down thereby as the abode stupidity. He himself glanced up at many a westering n, without knowing where he would lay his head that ght. Nevertheless no wealth of hospitality could warp m as guest from straightest truth-telling. "Master, e know that thou art true, neither carest thou for any an; for thou regardest not the person of men." Oft-mes he invited himself to a night's lodging, and it was ways with the air of conferring a favour. Now and en the overture was rejected; whereupon he concealed t his contemptuous pity at their lack of insight — let the dead bury their dead." In him never a touch fawning flattery. His bearing throughout was that a spirited labourer, who had been accustomed to doing honest day's work and demanding an honest day's y. He bristled at any faintest squint of charity: The labourer is worthy of his hire."

For eighteen years Jesus worked thus as a day labourer. e find him ever afterward identifying himself with e working class. Passages like, "which of you in-nding to build"; "the kingdom of heaven is like unto a an that is a householder, which went out early in the

morning to hire labourers"; "the burden and heat of the day"; "no man hath hired us"; and the references to the patching of worn garments and hewing down trees for firewood, give evidence of a working-class consciousness. We find him mentioning the moth and rust as two of the serious distressments of life, hinting thereby of a household in Nazareth so near to the poverty line that the moth worm, eating the only garment in the chest, or rust cankering the solitary and priceless tool on which livelihood depended, were disasters which swelled sometimes into tragedy. "Sufficient unto the day is the evil thereof," is the articulate sigh of the proletariat of the ancient world worked to the point of exhaustion, and for whom the zest of life has well-nigh evaporated.

Nor was this alignment of himself on the side of the toiler and the lowly, a pose on his part. It is easy to prate of equality; demagogues affect it as one of the tricks of

But through a period of six times three years he earned his bread sweatingly, knowing at first hand the sorrows of labour and acquainted with its grief. During this long period his fellow townsmen apparently detected no other trait in him save that of a workingman. For they express an unfeigned surprise when he starts out in another guise: "Is not this the carpenter?"

Moreover, in laying aside his mechanic's apron for the teacher's cloak, there was no real break. The two careers were one. It was because his work as an artisan was being brought to naught by the industrial despotism that like a creeping paralysis was advancing upon the country, that he set out to arouse the people against that despotism. As a teacher he was still the workingman — a summons to workingmen to arouse against Rome's domination which was a menace everywhere to workingmen. For conditions were fast becoming impossible to a free and self-respecting artisan. The industrial life which the Roman Empire was riveting upon the world was based on slavery. This economic tragedy lay hidden at the heart of the ancient world. Without an understanding of it, one shall not enter into the words and works of Jesus.

First along, slavery had been the result of war, the prisoners taken in battle being shipped to the markets and sold as slaves. But the Romans, with their excessive "practicality," soon improved on this. From being the result, they turned it into the cause of war. For they had found that the sale of the prisoners not only paid the expenses of a campaign, but usually left a tidy sum over as profit. Many students declare that business today is war. With Rome, war was business. Often her

chief interest in a campaign was the kind of slaves which would be sent in from the front. A war in the territories of Greece was popular and easily found financial backing, because the prisoners captured there usually had good looks and some literary or artistic skill. We find Cicero in one of his letters complaining that Cæsar's campaign in Britain would bring only an illiterate class of slaves into the market. Contractors followed up the Roman armies and after each battle bought the prisoners. Auctions on the battlefields were conducted by the military quæstors, representing the State. The sums obtained from these sales can be estimated from the fact that, during his campaign in Gaul, Cæsar on one occasion alone sold fifty-three thousand slaves, replenishing thereby his war chest. In Epirus, Paulus Amelius sold one hundred and fifty thousand. After the victories of Lucullus in Pontus, the prisoners were so numerous that the price

Terebinth was therefore rubbed on their bodies to relax the skin and cause the flesh to appear plumper. Means were employed to delay the nubile age, or to cause slaves to retain as long as possible the appearance of youth. Buyers sometimes sought the advice of veterinary surgeons to pronounce upon the physical conditions of a slave before purchasing. The commoner slaves were exhibited in gangs in the market place. The more valuable sort were kept in cages or wooden booths, where they could be inspected more at leisure. Before the moment of auction the dealer caused his slaves to display their strength by lifting heavy weights, running, leaping, etc.; and also their accomplishments, if any, such as reading and writing.

Roman law severely punished frauds in the transaction. The seller was compelled to state the vices or diseases of the slave. Defective eyesight, or hearing, epilepsy, phthisis, varicose veins, habits of idleness, fits of cowardice or bad temper, a dull mentality, gave the purchaser the right to return the slave and get his money back. Purchasers were especially warned against buying slaves who might be suffering from nervous diseases. An edict declared it a fraud to offer for sale a slave who had ever attempted suicide. Another bar to a sale was melancholy (how harsh soever the treatment he meted out, a Roman master felt greviously injured if the slave became melancholy under it and so reduced his selling price). The most searching inquiries were made from slave dealers as to any restive tendencies displayed by the slave, and especially as to his records of attempts to escape. The letter "F" branded on the brow of a recovered fugitive

meant that he would bring the lowest price in the market. Varro says that agricultural implements are divided into three classes: (1) those which are articulate, that is to say, slaves; (2) those which are semi-articulate, such as oxen; (3) those which are inarticulate, such as wagons. Slaves in the Italian vineyards had to be robust and intelligent. As these qualities would render them dangerous the vine dressers were made to work in chains. Every estate had a prison in which disobedient slaves were punished. Professional slave catchers went after runaways. Sometimes the feet of a recaptured slave were amputated. Cicero tells of a slave whose tongue was cut out before he was crucified, lest he should divulge from the cross the crimes he had seen. Slaves for use as gladiators were hired for three dollars a show, with an indemnity to the owner in case of death. There were contractors who made a specialty of slaves intended for

blood pressure. Other "human implements" were torch-bearers, to light the way of their masters through the lampless streets. The number of slaves held by the Romans — about two thirds of the population of the city of Rome were slaves — can be estimated from the number four thousand, who were massacred in one house at a stroke. The Emperor Trajan during a carnival sent ten thousand slaves into the arena.

Not strange, therefore, that the provinces were constantly being ransacked to supply the slave markets in Rome with these "articulate instruments." Rome was rich: but only with the riches of successful brigandage. She was not a producer of wealth. She was an annexer of the wealth produced by others. Her literature betrays contempt for artisan labour. Her very word for property — mancipium — meant, "that which has been seized by the hand." To work the workers, to farm the farmers — this was her deliberate, her conscious programme. Said Cicero: "We admire a rich purple dye, but we despise the dyer as a vile artisan." And he asks, "What honourable thing can come out of a shop?" The inevitable thing, in a civilization based on slavery. Both Plato and Aristotle regarded mechanical toil as derogatory to the status of a citizen. Said the former: "Nature has made no shoemaker nor smith. Such occupations degrade the people who exercise them." Reasoned Aristotle: "There are in the human species individuals as inferior to others as animals are to men. Destined by nature to slavery, there is nothing better for them." Xenophon was at pains to state: "The arts

that are called mechanical are also, and naturally, held in bad repute in our cities." And he explains: "The people who give themselves up to manual labour are never promoted to public office, and with good reason. The greater part of them, condemned to be seated the whole day long, some even to endure the heat of the fire continually, cannot fail to be changed in body, and it is almost inevitable that the mind be affected." In Rome the one avenue to esteem was successful rapacity. Her empire can be likened to a huge wolf, the jaw and fangs of which were her far-flung legions, with the city of Rome as the belly of the beast into which the rich morsels flowed after they had been sufficiently pulverized by the molars and grinders.

There are those who would admire Jesus more if he had left world politics alone. But world politics would not leave him alone. He, his kindred, his fellow country-

its population into her slave kennels. During his boyhood Jesus had seen the entire population of Sepphoris, a town near Nazareth, sold by the Romans into slavery. Only fifty years before, Rome had captured thirty thousand Jews and made them into slaves. And less than two score years after Jesus' death she sent her armies into Palestine and carried away one hundred thousand of his fellow countrymen into slavery. These instances were the result of war, does some one object? But war was precisely Rome's way of supplying her slave markets. Be a province never so peaceably minded, the moment Rome's market needed more slaves, a casus belli was readily found. For with the Romans, war was business — entered upon from business motives and conducted on strictly business principles. Her wars were freebooting raids. And no province in the empire realized this more poignantly than Syria and Galilee. Jesus announced as his mission, "to preach deliverance to the slaves." He foretold the fate which stared his nation in the face: "They shall fall by the edge of the sword, and shall be led away slaves into all nations." And his words draw a picture of the nightmare terror that was upon every home, as the Roman slave-catchers drew near: "There shall be two men in one bed; the one shall be taken, and the other shall be left. Two women shall be grinding together; the one shall be taken, and the other left. Two men shall be in the field; the one shall be taken, and the other left."

The attitude of a self-respecting Jew toward Rome was quite what would have been the attitude of an intelligent and educated negro in the South before the war,

or in Africa exposed to the merciless approach of Arab slave-dealers. For Rome denied to her subject peoples every human right. A slave's only security against ill-treatment was his market value. As he became old, therefore, this safeguard slowly fell from around him. At auctions old slaves had no selling value, and were often thrown into the bargain for good measure. Inasmuch as the keep of a slave was about a hundred dollars a year, whereas the average price of a new slave was seventy-five, a Roman owner often found it more "practical" to kill an old slave than to keep on feeding him. In case of a tedious sickness, likewise, it was often cheaper for the owner to put the slave to death — like a horse with a broken leg — than to nurse him through a long convalescence. There was an island in the Tiber where sick slaves were exposed. The slave door-keepers in great houses were chained to the door-posts, and were sold with

horse could disappear from the account books of a carefully conducted landed estate and the fact not be noted. If the empire allowed the members of that family to remain as freemen, it was only that it might tax their free labour, and with the sword of possible slavery constantly over their heads. A paid spydom watched that Nazareth family — as it watched every other working-class family in the empire — and if by extraordinary saving they had put aside a sum against sickness or old age, it would have been taken from them, if necessary, at the point of the sword. Jesus used this as an argument against engrossment by his fellow countrymen in piling up wealth: "Wheresoever the carcass is, there will the eagles be gathered together." (The eagle was Rome's military insignium, and was borne at the head of her cohorts.) The desperate poverty of Jesus and his disciples is shown in a remark he made to them at the last supper, when he was contemplating armed resistance to the antagonism that menaced him: "He that hath no sword, let him sell his garment and buy one"; that is, "let him pawn his coat and raise the money."

In addition to war, debt was a gateway into slavery. By Roman law a debt running over thirty days put the man into the hands of the creditor until the debt was paid. By order of the magistrate he was removed to the creditor's house, imprisoned there, and chained. It was stipulated that the chains with which he was loaded should not weigh more than fifteen pounds. The insolvent person was publicly exposed on three consecutive market days, and the amount of the debt declared. If no payer

came, the person could then be sold into slavery. As a freeman could be impressed to serve his overlord in a military campaign, this might happen at the period of greatest economic inconvenience — in the case of a carpenter, during the working season of the year. The freeman would thereupon return from the campaign to find himself and family hopelessly in debt. The slightest accident, an industrial stoppage for a few weeks, would often be enough to sink at least one member of the family below the line of freemen and into the servile class from which few ever emerged. We detect some bitter experience, perhaps of a near kinsman or friend, in the graphic description of Jesus: "When thou goest with thine adversary to the magistrate, as thou art in the way give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison. I tell thee thou shalt not depart thence till thou hast paid the very last mite."

The workingman who escaped these two high-roads leading into slavery, namely war and debt, was not thereby out of danger. He was slowly crushed by another

around the loins — not always even that — his sleeping place at night a stable under the ground; and there was no provision needed for old age, since it was intended that the slave should die before he became old, the average working life of the slave class, as a matter of fact, being eight years. Therefore he could work for less than the freeman. But the free artisan had to sell his labour in the same market. Therefore, the iron law of competition. The wages of the freeman steadily approached the lower level, a level just sufficient to supply him also with bran and a clout. "Why stand ye here all the day idle?" "Because no man hath hired us" — tells of bitter humiliations experienced by the speaker himself. It was the law that worked so hardly on the poor whites in the South under slavery; but there they had the colour line, which operated as an automatic check against their engulfment as slaves; while in Nazareth there was no such colour line. Thus the free Galilean poor, ground between the capitalist class and the slave class as between two millstones, gravitated toward slavery by a universal gravitation. It was the old law — the slow crushing out of the middle class, in an industrial system based on exploitation; the rich tending to become richer, the poor tending to become poorer. Jesus spoke out of his own gruelling experience as a wage earner, when he described the times as one in which "to him which hath shall begiven, and he shall have more abundance; but from him which hath not shall be taken away even that which he hath."

Asia was to the Romans a gold mine. The Romans about now were in need of a gold mine. Southern Italy was shattered by the civil wars. Northern Italy was

crude, and only at the beginning of its development. The expeditions of Lucullus and Pompey to Asia, some time before this, had brought back large sums, which had enabled Rome to live a roaring life. But by now this treasure had been dissipated. As her funds ran low, her appetites ran high. It was an era of spendthriftness. Roman matrons vied with each other in sumptuous display. There was a fanatical haste to acquire wealth and to enjoy it. All classes were bitten with the craze of ostentation. Expenditure outran income. A barbaric fervour arose for the things which money will buy. Credit notes were given at high usury. Riotous living wove its web of extravagance — a network of debt which enmeshed the whole of Italy.

In contrast with this raw and barbarous West, was the East with its long-standing civilizations, its wealth and industry and arts. Here were great manufacturing

direction and away from the cold, gray skies of northern Europe?

Asia became Rome's El Dorado. Italian adventurers, bankrupt through extravagance at home, sought here to restore their fortunes, and perchance to emulate the fabulous career of Alexander. An official appointment in Asia was eagerly sought by young Italians as a career of glorious piracy. Each year saw a shipload of these buccaneers unload on Asia's coast — friends of the newly appointed governor, petty functionaries, officers of the legions, their relatives and clients — and proceed to saddle themselves on the backs of the natives. A swarm of human locusts overrunning the land and devouring its substance! The exactions of Lucullus and Pompey, with the long-time drain of the great Italian corporations of tax farmers, had already bled the East to exhaustion. But these troops of greedy adventurers — a fresh horde each year — would not be denied. As the springs of wealth began to fail, they pressed their exactions by every refinement of rapacity. Enjoying the open patronage of the governor in their systematic pillage of a province, few were the devices either of fraud or of violence which their ingenuity left untried. Living in luxury at the expense of the people, and backed by a military despotism, they sold every sort of favour at exorbitant prices. There was a systematic application of violence. Let any householder resist, a word from the governor would set a cohort of soldiery loose upon his home, and, if need be, upon the entire village. Plundering a world to adorn their country-seats, young Italians, after a year or two in the East, would carry back litter loads of gold. Virtue

was not safe. These legalized freebooters, trooping over from Italy on buccaneering careers, demanded the right to enter any home, and take the wife, it might be, as a concubine. The soldiery backed the officials, and in return the officials gave to the soldiery an almost unlimited rein of license. "Legion" was Rome's name for her military units; in Palestine, the natives got to apply that term to signify devils. Italy, ruined by a hundred years of civil war, turned upon the East its insatiable maw for wealth and pleasure.

When the call of appetite was upon her, nothing to Rome was sacred. To provide for her gross and sensual pleasures, fair maidens were searched out from all nations, to pine in the slave quarters of the Roman lord. Jesus had sisters. Personal attractiveness was a trait in his family, for he is pictured as rarely winsome to people. Grace of form and face was there hereditary — artists

the epithets "swine-snouted" and "currish," as applied to the oppressors of the people: "give not that which is holy unto the dogs, neither cast ye your pearls before swine; lest they trample them under their feet, and turn again and rend you." Lest this picture of Roman pillage carried to the point of rape should be too gross to pass creditably into modern ears, Ferrero is summoned to the stand: "There was still, especially in Asia, much treasure to be won by Western enterprise. Capitalists were able to secure mortgages on future harvests, to seize statues, pictures and goldsmiths' work, houses, estates, public buildings, and finally the native inhabitants themselves, reducing to slavery all peasants who were unable to pay their debts, or accepting in lieu of payment the sons and daughters of their debtors."

Rome was a parasite on the face of the earth. Her stateliness was at the expense of impoverished hamlets such as Nazareth, dotting the landscape with their desolations. A hundred million were in penury, in order that two hundred thousand Romans might riot in sensuality and excess. The death of nations marked the trail of the Roman legions across the world. "Pax Romana!" The "Roman peace," vaunted in song and marble, was the peace of a world in death. Even Tacitus had to admit it: "where they make a desert they call it 'peace'."

Under such an industrialism, and amid social conditions of this stripe, Jesus tried for nearly a score of years to support himself and the family dependent upon him — Joseph seems to have died or been killed — by his craft as a carpenter. At last the fatal pressure of Roman

expansion put him upon action. That he endured the conditions so long, bespeaks a nature not given to restlessness nor chargeable with excitability. That he rebelled at last bespeaks the encroachment of an industrial servitude that was humanly impossible and that called for change.

CHAPTER IV

A WOMAN

THERE are three men in the New Testament who are notably outspoken against the economic oppressions of the day; and they are from the same family. They are Jesus, his younger brother James, and his cousin John Baptist. This must have been more than a coincidence. Such a constellation of dominant and similar orbs in the same part of the social heavens is by cause. It argues some central sun which conjointly threw them off, the flaming source of their flaming orbits.

Jesus, as a renovator of the social edifice, we are beholding. As to James, his letter in the latter pages of the New Testament catalogues him as a fomenter of the people, an economic come-outer: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth." No red-eyed haranguer from a cart tail to-day can go beyond James in his outcry against the oppressive inequalities of human fortune. Traditionally he became known as "the Rampart of the People," and he met his death at the hands of the Jeru-

salemite aristocracy. The relentlessness with which he pillories the "man with a gold ring, in goodly apparel," contrasted with his fellow-feeling for the "poor man in vile raiment," bespeaks some enterings of the iron into his own soul — perhaps back in the Nazareth home during his boyhood, amidst penury of the grinding, the embittering sort.

As to the Baptist, his name calls up a picture of vehemency — a fiery reformer, a staunch protester, the Old Ironsides of the New Testament. He belonged so decidedly to the proletariat that his very clothes and food were remarked — raiment of coarse camel's wool, with a crudely tanned skin about his loins for a girdle, and his food dried locusts ground into a powder and mixed with honey which he gathered from the rocks and trees. Some of the privileged class come to hear him — Pharisees who stood for a criminal quietism, Sadducees who

risen from the dead. If Jesus was the still small voice of the Restoration Movement, John was its whirlwind. He was "a burning and a shining light."

The question asks itself, How came it that these three sprang from the same family? James might be explained from Jesus, for a lad is peculiarly open to influence from an elder brother. But not so John. John was six months older than Jesus, and was the first to appear in public. Some fourth one must have been the inspiration centre for the three. And signs point to Mary as this fourth one. We have seen the influence wherewith, before his birth, she influenced Jesus. We have seen the hunger-bitten period during which she suckled him, so that the milk he drew in had been distilled from hot rebellious blood within her. It is unthinkable that she ceased this work of education after she had weaned him. The cousin John, of so near the same age as her own first-born, must have been a frequent visitor in that home. For the two families were intimate. The record opens with the story of a visit of one to the other. And the details of that visit breathe a natural and unforced oneness between them, making them seem more like one family than two. Thus John must have come frequently under the influence of Mary, and imbibed her spirit.

Thought of Mary calls up thoughts of that other woman of antiquity, Cornelia, mother of the Gracchi. In the period when liberty in Rome was departing and the nobles were enclosing the public lands away from the common people — much as the lords treated the commons in English towns — Cornelia stood forth and inspired her son Tiberius Gracchus to become a tribune of the people.

He did so. Endowed with her spirit, he demanded a restoration of their lands to the people. In the midst of the agitation he was killed. Nothing daunted, with a Spartan, yes, a Galilean, supremacy of the patriotic over the maternal within her, Cornelia raised up her second son, Caius, to take his elder brother's place. Her letters egging him on to the dangerous venture are still extant, and are a contribution to Latin literature. Caius was also killed, but not until reforms had been effected in Rome's agrarian policy.

Woman was more influential in the life of the ancient world than the history of those times, written by men, has accredited unto her. And Mary, one of the strongest-minded women known to history, played a part in the drama of this world's affairs which refuses to be ignored. Perhaps she kept before herself the image of that other

two, Mary and Livia, each of them strong-minded, and each bringing forth fruit after her kind. Livia, mistress of the Palatine, a world at her feet, founds a lineage of decadence. Mary, in a mud-plastered hut hid in the Lebanon range, founds a dynasty of free spirits more enduring than the dynasty of the Cæsars.

Both Jesus and John Baptist show a familiarity with the writings of Isaiah. Mary's own literary style betrays her delvings into the spirit of that fiery Old Testament publicist. We can well believe, therefore, that during many a rainy season when outdoor work would be suspended, Mary gathered the boys around her — was not this method of parental instruction expressly enjoined by Old Testament statute? — and nourished their growing spirits on the intense poet-patriots of Hebrew literature. We find Simon and Jude, younger brothers of Jesus, numbered later in the active revolutionary party. These also must have sat in this family group around Mary's knee, and listened to her readings and expoundings of their nation's ancestral voices. "Sancta Maria, ora pro nobis!"

Politically and economically, the times grow steadily worse. Livia in Rome has now accomplished her intrigue — she has put Tiberius on the throne in the room of Augustus. The latter, in the fore part of his reign, had made a pretence of constitutional government. But later, even under him, the tyranny had become naked and unashamed. A small group of people on the banks of the Tiber owned the civilized earth. The world was the property of a close corporation, which Augustus sought to restrict still closer. The Code of Augustus was a code

of class jealousy, designed to promote privilege and exclusiveness. It operated to prevent slaves from becoming freemen, and to crowd freemen down to the level of slaves. Its sole thought was to diminish liberty. In his dying injunction to Tiberius, Augustus counselled him to refuse any more extensions of the Roman citizenship.

Tiberius faithfully followed the counsel. Perhaps we must not credit all that Tacitus says of this emperor, how that Tiberius studied out new forms of vice, so that new words had to be coined to describe his vilenesses. Nevertheless the fact that the appellation, "Enemy of the Human Race," came to attach to him, is eloquent. He sent a new procurator to Palestine — Gratus. Under Gratus things went from bad to worse. At last his fiscal oppressions became unendurable, and the Jews sent a deputation to Rome to get relief. Tiberius's method of

instead of good. These are already full, and do not bite me as they did. But if you frighten them off, hungry ones will come in their stead, and suck the last drop of blood from me.'" So the procurator was retained to plunder Palestine for nine years longer, and then was succeeded by that arch extortioner, Pontius Pilate.

A picture of the economic unsettlement of the times is found in the parables of Jesus. A man starts to build a house, and has to leave it unfinished for lack of funds. Commerce is at a standstill, and people with treasure hoard it in hidden places. Law is in abeyance, and a judge makes a personal matter of his administration of justice, taking up the case of a widow merely to further his own convenience. The principle of absenteeism has been accepted in government, with the personal ownership of the governed by the governor; so that we hear of "a certain nobleman" who "went into a far country to receive for himself a kingdom." The constitutionalized thievery at the top of society is eating like a pervasive gangrene down through the social mass, begetting a similar state at the bottom; so that we find along the Jericho-Jerusalem road organized bands of brigands. Men bury their money in the ground for safe-keeping; where treasure is laid up, there "thieves break through and steal." One of the pictures is of a strong man armed and keeping guard over his goods from the despoiler. We see a speculator withholding his corn from the people, building his barn bigger; whereupon the people rise up against him, resorting to mob law in their desperation: "Thou fool, this night they are requiring thy soul of thee." Because of the exhaustion of resources due to the fiscal

oppression, people everywhere are being forced into debt, and we see debtors kneeling before their creditors for mercy; failing to find which, they are thrown into prison. Farmers, stripped of their best fields, are forced to plant seed in hard and stony ground unfit for agriculture. So extreme is the destitution, that an empty cupboard is referred to not as an exceptional case but as the chronic and well-understood state: "Friend, lend me three loaves; for a friend of mine in his journey is come to me, and I have nothing to set before him." Brutality is the treatment meted out to slaves; from behind the doors of the slave dungeons we hear the victims being beaten with many stripes — wailing and gnashing of teeth. Amidst the desperate poverty, the loss of a coin is serious, so that the house is swept; and its recovery is celebrated by the neighbours. Justice is bought and sold — in Seneca's

that can be lived is a life that is not worth living. The people, frenzied by the slavery which they behold creeping toward them, throng in revolt to the standards of Judas of Galilee. But Rome is erudite in the science of crushing; and the only result is a few more desperadoes added to the brigandage that is already the terror of Galilee. Manifestly something is going to be done. The people which sit in darkness are looking for light. Their question is, From which quarter of the heaven will it break, and what will the light be?

At this juncture the news comes that a leader has appeared, by the name of John, and that over in the Jordan Valley he is raising up a following. The people flock thitherward. No small commotion is being aroused. Jesus hears the news. He is joyously stirred. He makes a journey over to John's headquarters. It appears that he is prepared to enlist under John's leadership and become his lieutenant. He even takes the first step to such an enlistment — receives the rite which John enforces on candidates. If the Baptist has the word that can lighten the darkness which is settling upon the land, Jesus is prepared to throw himself into the movement — will follow him to the end.

But it appears after a while that the Baptist has not this word. John has no constructive programme. His rôle is that of a denouncer. He beholds the out-of-jointness of the times, but can see no clear way of reducing the dislocation. He is like a physician who is strong in diagnosis but weak in therapeutics. This absence of an affirmative note is felt by his auditors. After being stirred by his powerful denunciations, they ask, "But

what shall we do?" He makes no clear reply. John is like a rapt sermon that leaves out the application. His preaching ends up in the air. So long as John is denunciatory, he soars and is a very buzzard for majesty of flight. But when, in response to the repeated summons of the listeners, he comes down to earth and attempts a practical programme, he is like that same buzzard when it is on the ground — wobbly to the point of the comic. John's plan for social reconstruction is an extension of alms giving, and for the soldiery to cease extorting on their own private account, content with their wages. Confronted with "The System" in the person of Herod, John limits his indictment to the incest that is in the Herodian palace, as though the times would be all right again if Herod would but become decent in his marital relations.

But we must not bear too hard on John. With all of

peaks of a too great prosperity. John could do little more with the poison tree than to prune away a few of its branches. But there would come one after him who would lay the axe to the root.

John seems to have suggested to Jesus that he himself was to be this greater and mightier one. Charming is the picture these cousins present, each effacing himself for the other, each in honour preferring the other. Their followers tried to bring about a rivalry between them. In vain. In fact, the bearing of the two cousins toward each other is so harmonious throughout, that it suggests some covenant to a common Cause, wherewith they had covenanted themselves back in boyhood; so that now each cared not for himself but only that the Cause be advanced. There is even a hint in the nativity narratives that their two mothers had vowed them each to the other before birth, and now they did not depart therefrom.

So long as John was succeeding, Jesus refused to put his own personality forward. It was only after John was imprisoned that he stepped forth into a public and authoritative position. There is a whisper in the records that it was his indignation at this imprisonment of his cousin which brought Jesus to the deciding point — the straw that broke at last the back of his too patient endurance. For it revealed to him the uselessness any longer of palliative measures: "From that time Jesus began to preach and to say, Get a new mind; for the Restoration is at hand." In the career of The Carpenter from that moment we see force of character aroused by the sense of a great wrong.



CHAPTER V

HIS PLAN

JESUS had a plan. There is a decisiveness in his proclamations and a sure-footedness in his goings, which bespeak a goal clearly in view. What was this goal? and how did he propose practically to attain it?

As has already been hinted, Jesus was conversant with the world politics of his time. For this Workingman of Nazareth had an intellect of the first magnitude — a point in him that has not received the attention it deserves. To turn the stream of history from its wonted chan-



In fact the march of world events occupies so fundamental a position in his teaching, that his mission can almost be summed up in the phrase he himself used — to awaken the people to "the signs of the times." Jesus was a publicist. He had in highest degree the journalist temperament. No other person of that day, not the emperor himself on his uplifted throne by the Tiber, read the times so discerningly nor traced the trend of events with so statesmanly an eye.

For such a reading of the world, Palestine was a more favourable location than Italy. It was more at the centre. In the clash between Europe and Asia which was impending, this hill country of Judah occupied a midmost position. The great eras in human history have lain at the collision point of ideas. The Norman Conquest is an instance; also the Renaissance, when the Crusaders had brought Europe and Asia into contact. Ever the conflict between the East and the West has been the most prolific source of humanity's awakenment, and therefore of humanity's advancement. Such a conflict was about to take place now, with Palestine the meeting point of the racial currents. This was not the first time she had played the part of a buffer state. In earlier days the history of the world had centred around the clash between Egypt and Mesopotamia. To the Old Testament prophets have been ascribed supernatural powers of insight, because they discerned so clearly the outlines of this clash. But their geographical position was in large part the secret. Palestine, set square between these rival powers, and yet aloof from them because of its mountain fastness—hedged in by sea on one side and

desert on the other — was a natural observatory. This had been more of a help to those Old Testament journalists than they themselves probably realized.

Now Egypt was replaced by Rome. And instead of the eastern empires of Nineveh and Babylon, were the hosts of Persia — Parthian warriors — waiting to dispute Rome's claim; with India and the Far East dim in the mists of vast distances, but now bearing into view since the campaigns of Alexander. Mark Antony had sensed this awakening of the East, due to the aggressions of the invasive Roman, and had displayed a real quality of statesmanship in his move to build up from Alexandria as a centre an empire of the East which should rival that of Rome. The importance at this time of the East, as compared with the raw and undeveloped West, appears in the persistent rumours, toward the end of his career, that Julius Cæsar was planning to move the

as its chief product. All of the religions have had their origin in Asia. But to the Western world — and Rome was its representative — things were more important than men. Steadily these two opposite civilizations had expanded; now they touched. The combat was on.

Jesus foresaw the clash. At that moment Palestine was the focus of the world: and Galilee was the focus of Palestine. Removed from the race exclusiveness of the Jerusalem district, Galilee was cosmopolitan. Friendly intercourse with travellers from many nations had given to the minds of its people a wide horizon. Almost any child in Galilee knew the flow of the world tides, better than a sage in the cloistered Jerusalemite set. From the hill above Nazareth the beholder looked down upon the waters of the Mediterranean, where passed the ships of every nation — corn fleets from Egypt, slavers, the galleys of Antony and Cleopatra, ships of war with their three banks of oars, merchant vessels from a hundred ports. To the eastward from the same hilltop, one sees the Jordan and the district beyond, where Asia's sandy reaches set in. From those same heights Jesus saw to the north the ribbon-like road where ladened camels plodded between Damascus and the coast, trafficking in the spices of Ceylon, the silks of China. And to the south he looked down upon the legions at march along the Roman road from Acre to the Jordan, by the Esdraelon route. Dense indeed would have been the mind that knew not what the presence of those legions meant, and their grim garrisons defacing the landscape. From the Nazareth heights he could almost make out Cæsarea on the coast, where Herod with lavish expenditure had

built a bulkhead into the Mediterranean, to serve as Rome's maritime base for a grim invasion of Asia. (The Parthians, secure in their Persian fastnesses, had thrice defeated the Romans — humiliations which, unavenged, would tremble Italy's world empire. For the Parthians would be a nucleus around which the awakening East would rally. And Rome would lose her richest hunting ground.)

Two civilizations were colliding. As Rome represented the western element, the religion of Israel represented the eastern — the supremacy of Things, as against the supremacy of Man. Whenever a nation of imperialistic bent comes into contact with some people of a strongly national sentiment, an explosive situation is created. Switzerland, Ireland, the Transvaal, are in proof. Now two continents were in head-on collision.

agitation that it drove him into a wilderness retreat. Apparently this was some mountain height from around which fell wide horizons. For the narrative states — with pardonable exaggeration — that from this observatory he beheld "all the kingdoms of the earth." So wrapped was he in contemplation of the vision, the destinies which were unrolling before him, that he well-nigh forgot food, the necessary care of the body. Through forty intense days he revolves the thing. Slowly out of the mist and welter the clear-cut issue disengages itself. Finally it takes shape. He sees whitherward the currents are setting — beneath all the tangle of events, elemental forces are ranging themselves for conflict. When he comes out of that mountain sojourn at last, he has the world crisis well in hand, and what he will do to meet that crisis.

Rome is forging a world-wide empire of property, with man crushed by its weight of oppression. He will forge a world-wide empire of man, in league against that oppressor. He will show that Rome's idea of world confederation is a sword that cuts both ways. To Rome's solidarity of vested rights, he will oppose the solidarity of human rights. Rome is preaching the folly of national jealousies when Property is at stake. He will preach the folly of national jealousies when Man is at stake.

Jesus planned to make the Jews the nucleus of a federation of the world's proletariat against the world's oppressor. He saw that the moment was opportune. The people were astir. Probably there has been no moment in history when democracy was more rampant, than at this instant when Rome was seeking

to fasten upon the world her empire of infinite repression — "fields white unto the harvest," as he expressed it. The barometer plainly indicated that Palestine would be the storm centre. Jesus planned to set his cause so fully at this explosive core, that when the crash came it would hurl his word to Farthest East and Farthest West, and range the common people in a united front against the united aggressor. At the focus of the world he would set democracy as the light of the world. As he phrased it in his opening words, wherein he unfolded to his nation the strategic position it occupied at the vortex of the world currents: "A city set on a hill cannot be hid. Neither do men light a candle and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house."

However it was not her geographical position alone

veins. Their haughty nomad spirit ill-brooked the thought of serfdom. And under one Moses as their leader, who had previously established relations with kin bedouin of the Arabah desert, they effected their escape. Henceforth they worshipped the Lord of freedom, the Unseen One who with strong arm and outstretched hand had delivered them from the house of bondage. "I am the Lord thy God which brought thee up out of the land of Egypt," was now all their religion and all their theology. To this day the passover is one of the great festivals of their faith — the yearly commemoration of their independence from slavery in the brickyards of Goshen.

Throughout Israel's life thereafter, the rights of the poor, the toilers, were deemed the special object of divine protection. The artificer is highly mentioned in the Old Testament. The God of Israel is a workingman's God — he is ever on the side of the poor against those who would despoil them. So conspicuously was this in their thought that it wove itself into the very structure of their language: in Hebrew the word for "poor" means also "the gentle," "the humble," "the pious." And the word for "rich" means also "the violent," "the wicked," "the impious." The Psalms vibrate with this passion for the proletariat: "The wicked in his pride doth persecute the poor; let them be taken in the devices that they have imagined. For the wicked boasteth of his heart's desire and blesseth the covetous, whom the Lord abhorreth." "For the oppression of the poor, for the sighing of the needy, now will I arise, saith the Lord; I will set him in safety from him that puffeth at him."

"Hide me under the shadow of thy wings from the wicked that oppress me; they are enclosed in their own fat." "All my bones shall say, Lord, who is like unto thee, which deliverest the poor from him that is too strong for him, yea the poor and the needy from him that spoileth him." This explains why the Psalms are so poignantly intimate even to this day — the secret of the perennial freshness of this Old Testament book of songs. The Psalms may not improperly be termed the Hymn Book of Democracy.

This consecration of the poor had its inevitable effect in their economic and political exaltation. In Israel alone among the nations of antiquity there was no peasant order. Naught could wash out of her blood the notion of equality. In Rome the distinctive badge of the patrician as opposed to the plebeian was that only the former could trace his ancestry. But in Israel no

redistributions of the land at stated intervals: "The land shall not be sold forever, for the land is mine." Each day the hireling must receive his wage before the setting of the sun. "He that taketh away the bread gotten by sweat, is like to him that killeth his neighbour." Says Laveleye, member of the Royal Academy of Belgium: "In all epochs and in every land, after primitive equality had disappeared, aspirations for social equality are to be met with. But it was from Judea that there arose the most persistent protests against inequality and the most ardent aspirations after justice that have ever raised humanity out of the actual into the ideal. We feel the effect still. It is thence has come that leaven of revolution which still moves the world. Wherever the people have taken up the Bible and allowed their minds to be thoroughly imbued with its teaching, they have come forth strong with the spirit of reform."

In Israel the common people were regarded as citizens of God — Vox populi, vox Dei. The people were regarded as the source of government, so that the leaders in Israel ruled only by the force of public opinion. When a king was appointed, it was because the people had asked for him. Nor was the step taken without some qualms: "We have added unto all our sins this evil, to ask us a king." The revolt of the Ten Tribes not long after makes clear that the people had no notion, when establishing a monarchy, of surrendering their own prerogative as the origin and fount of civil authority. Even when oppression supplanted democracy, we find a proletariat, alert and articulate — the "multitude," that restless, ceaseless, ominous background to scripture history.

When Herod wished to put John Baptist to death he hesitated for that he "feared the multitude because they counted him a prophet." And we find the rulers contracting with Judas to betray Jesus unto them, "in the absence of the multitude."

The prophets were the spokesmen of this wide-awake proletariat. They came out of the people and spoke for the people. Hosea, Amos, Jeremiah, Isaiah, were in Israel what the tribunes were in Rome. Nehemiah wished to check the avarice of the nobles and princes; and this is how he did it: "I set a great assembly against them." Israel's political system may almost be said to have been Government by Mass-meetings. The prophets agitated against the rapid and dangerous concentration of wealth in Jerusalem. Through seven centuries they stormed and pleaded for a return to the old patriarchal simplicity and solidarity.

was a Hebrew of the Hebrews. Circumcised the eighth day according to the faith of his fathers, he was loyal to that faith throughout. He "accomplished all things that were according to the law of the Lord." When he rebelled against some contemporary rite, it was in order to return to an older and more spiritual law of which the contemporary rite was a caricature. Even in his seemingly most radical innovation — his widening of the Jewish mental horizon to take in the disinherited among the other nations — he was but harking back to Isaiah-of-the-Exile. He based his propaganda on Israel's national traditions: "Deliverance is of the Jews." When commissioning his disciples to a world-wide mission, he expressly enjoined them to retain, for a start at least, their Jewish continuity: "Go not into the way of the Gentiles, but go rather to the lost sheep of the house of Israel." His antagonism against the Jerusalemite set was that of pious Jews everywhere; for that clique of clever priests and nobles in the capital had traitorously compounded with Rome. Jesus made so much of his Jewish inheritance that, when he came to organize the propaganda of his new social order, he poured it into the mould of the Jewish state with its twelvefold division. And he must have stressed this detail with some emphasis, because the first thing the disciples did after his taking away, was to fill up the number twelve by electing a man to the place left vacant by the death of Judas.

The Jew in every age has been tenacious of liberty. In America to this day no political boss has been able to corral the Jewish vote. Unlike other races, their voting strength has no solidarity — it refuses to be

counted beforehand. Incubating there through forty heroic centuries, independency is in their blood. A Jew is congenitally unfit for a servile lot — as the capitalist class of old discovered. In the slave markets at Rome a Jew always brought a low price — to keep him in slavery was a harassing task to his owners; load him with irons, his spirit held out, unsurrendered. Even the haughty Tacitus was moved to compliment the Jews in that they refused to flatter emperors or to erect statues to earthly marauders. "We be Abraham's seed, and were never slaves to any man." In carrying them away into Babylon, their captors soon discovered that they had "caught a Turk"; so that it was not long before plans were being discussed for sending them back to their homes: "Thus, saith Cyrus, King of Persia: Who is there among you of all

of faith which together spell personality: and personality spells achievement. It was Israel's passion for political and economic freedom that intensified the other elements in her faith. The war she declared on Rome just a few years from this time was, as historians truly state, little else than national suicide. Nevertheless it was a something of nobleness in her to meet a resounding fate, and not to end sordidly as did the kingdom of Pergamum to the north of her, by a signature affixed to a protocol. Israel stood for the value of man, against the overweening arrogance of property. It was not an accident that the most aggressive democrat in history was born in Galilee, of a race the most tenaciously democratical in human annals.

This is why Israel attached so much of spiritual meaning to her existence as a nation. Great empires, founded on the exploitation of the masses, were around her on every side. Habakkuk wrote of the Babylonians: "Their horses also are swifter than the leopards and are more fierce than the evening wolves. And their horsemen shall spread themselves. And they shall gather slaves as the sand." "Slaves as the sand!" — in Old Testament writings the economic is constantly to the fore. Its heaven is this world in excelsis. No matter to what altitudes his prayers and his songs winged themselves, the feet of the old Israelite remained on solid earth. And with cause. Economic degradation has never yet produced high spirituality. Therefore her God was an interested partner with the people in their fight for

freedom. Israel believed that Jehovah could not be adequately worshipped by a nation of slaves:

By the rivers of Babylon, there we sat down:
Yea, we wept when we remembered Zion.
We hanged our harps upon the willows in the midst thereof.
For there they that carried us away captive required of us a song,
And they that wasted us required of us mirth,
Saying, Sing us one of the songs of Zion.
How shall we sing the Lord's song in a strange land?

We can understand the imprecation with which this poet-democrat closes his lament: "O daughter of Babylon, happy shall he be that rewardeth thee as thou hast served us, and dasheth thy little ones against the stones." The Assyrian Assurburnipal, with charming naïveté, supplies the secret. He describes the fall of a city: "I took away their children like troops of lambs"; and at the fall of Sour: "I buried some alive and

the messianic ideal — a Deliverer who would redeem the people from this new slavery, as Moses had delivered them in the days of old. As tyranny succeeded tyranny, this hope became their religion. The new state which would be formed when the Deliverer had accomplished his work was looked forward to as the "Kingdom of God." It would be characterized by a reign of universal justice. Man's inhumanity to man would be done away. The disinherited classes would be restored to their own. In this reign of economic peace and fruitfulness — an Edenized earth — even the desert would share; it would rejoice and blossom as the rose.

At the time of Jesus this ancestral hope, because of the despotism which was riveting itself upon the people, was flaming as never before. He took this hope, and utilized it for his purpose. No one more than The Carpenter has appreciated the importance of historic continuity. The more radical his plan, the more he coveted for it the sanction of antiquity. He knew that any cause that is to project itself into the future needs the momentum of the past. He emphasized at the start, therefore, that he was no innovator, but a real conservator: "Think not that I am come to destroy the law or the prophets; I am come to fulfil." And this age-old doctrine of "The Kingdom" was the tool whereby he would destroy the Empire of Exploitation and reconstruct society into free and joyous industry. However, he made alterations in this tool as it came to his hand. And these alterations are important. New wine needed new wine-skins.

In the first place, he gave to this term "Kingdom"

an interior reach and direction. Until then it had possessed only a political application. This he retained; but he built for it also a causeway into the heart. The modern reader can perhaps grasp the "Kingdom of Heaven" as Jesus used it — so far as a single phrase can embody it — by substituting for it in every case another term, "The kingdom of self-respect": "Lord, wilt thou at this time restore again the self-respect to Israel?" Self-respect has in it, beneath all its gentleness and forbearance, a granitic quality. It is the skeleton framework necessary to every upstanding type of man, and without which his softer and flesh-like virtues would slop down into wobbling jelly. To The Carpenter's way of thinking, spirituality is a virile thing, one that makes greatly for an affirmative life. It is the foe of slavishness and passivity. He claimed for every man the means to lead a dignified life. Said Homer: "Zeus

indeed is the least of all seeds, but when it is grown it is the greatest among the herbs and becometh a tree." "He began to preach and to say, The kingdom of self-respect is at hand." Self-respect is the cardinal virtue, both for a man and for a people, so that to obtain it no sacrifice is too costly: It is, "the pearl of great price," so that the merchantman "went and sold all that he had, and bought it." The kingdom "cometh not by observation" — that is, by chariots of fire and rainbow rafters across the sky: "neither shall they say, Lo here! or, Lo there! for behold, the kingdom of heaven is within you." By interpreting Israel's ancient hope thus, that hope was phrased in scopeful fashion, conserving all that was worth while in its ancient form, and elastic enough to receive increments of meaning through all time to come; herein it was like a householder, who brought forth out of his treasure "things both new and old." The paraphrase will convey to a modern reader something of the virility and practical civic import of the stress he laid on a reformation inwardly begun, which stress was in that day a wondrous novelty.

Beginning with the individual, the doctrine of self-respect has an outreach to society as a whole. "The kingdom of self-respect is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened." That meaty word "judgment," which frames itself so fondly on the lips of Jesus, has a similar connotation. Self-respect is the personal quality, of which judgment is the social expression. An individual fibred by self-respect will give unto another the full measure of what is due, as well as demand from that

other the full measure. And that is "judgment." "Ye pay tithe of mint and anise and cummin, and have omitted the weightier matters, judgment, mercy, and faith." "Blessed is he that shall eat bread in the kingdom of self-respect."

In this proclamation of self-respect lay the dynamite of The Carpenter's teaching. Given a world in which half of the people — of the same colour as their masters — were kept in slavery by intimidation; let loose among them this one word "self-respect — social earthquakes set in forthwith. It was this word which gave that torpedo effect to the quietest talk by The Carpenter, and made on his lips the most innocent metaphor into forked lightning.

Beside interiorizing it, there was a second alteration which Jesus made in the "Kingdom" idea as it came to his hand — he internationalized it. Until then this

cemented capitalistic group with headquarters on the Tiber. He perceived that Israel's hope of deliverance lay in making common cause with the proletariat of these other nations. It had been her vice in the past that she had cultivated so haughty an aloofness — a national pride utterly disproportionate to her power. And dearly had she repaid it. She had thought only of her own freedom. She forgot that despotism is an encroaching invasive force, so that democracy out of self-preservation must display an equal energy of encroachment and invasiveness. Had Israel been statesmanly she would have perceived that slaves in Babylon meant, in the sure course of the centuries, enslavement for Israel also; and she would not have sought freedom for herself, oblivious to the human beings groaning in bondage in the nations round about. Rather she would have put herself at the head of a universal emancipation, and thus, in that world-wide freedom, have preserved her own. On Abraham Lincoln's reëlection to the presidency, the International Workingmen's Association sent to him from London a message of congratulation: "From the commencement of the titanic American strife the workingmen of Europe felt instinctively that the Star-Spangled Banner carried the destiny of their class. For the men of labour, with their hopes of the future, even their past conquests were at stake in that tremendous conflict on the other side of the Atlantic." "Who gave Jacob for a spoil, and Israel to the robbers?" her own self-centredness, when she failed to perceive that her cause was one with the toiler class of all nations.

Jesus saw that this mistake must not be repeated.

Israel, confronting the Roman devourer single-handed, would be most unequally matched: "What king, going to make war against another king, sitteth not down first and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?" It were suicidal. Israel need not take up the gage alone. Wherever Rome's empire was extending, a ground-swell of discontent was setting in, a tidal heave of the industrial mass. For this was back in the formation days of that empire, before it had saddled itself firmly on the backs of the people, and while hope was yet alive. The hour was striking. A hundred peoples were ready: "Say not ye, There are yet four months and then cometh harvest. Behold, I say unto you, Lift up your eyes and look on the fields; for they are white already to harvest." In fact, the danger was lest the restiveness of the peoples had reached a point where it could no longer be restrained

united. Revolting singly, the empire met each of them with its confederated strength, and was easily the master.

This then was The Carpenter's plan: First, he would teach his fellow countrymen that national self-respect comes only when this trait has been incarnated in each individual. This lesson learned by Israel — for how otherwise could the blind lead the blind; would they not both fall into the ditch? — he would thereupon make her his servant, his elect to carry the tidings. "From Zion the law shall go forth, and the word of God from Jerusalem." He would put his spirit upon her, and she should go forth and proclaim self-respect to the gentiles. The Jews being an exceedingly prolific race were already emigrating to the nations round about in a wide dispersion — a diaspora for purposes of trade. He would take advantage of this fact, and transform it into a diaspora of democracy. These emissaries would do a revolutionary work without seeming to do it — naught but to drop innocent-looking seed into the soil, and pass on. But that seed of self-respect taketh root of itself, and springeth forth, first the blade, then the ear, then the full corn in the ear; and the crop which would mature therefrom would be of exceeding interest to the banded exploiters on the Tiber. "This gospel of the kingdom shall be preached unto all nations—then shall the end come."

No fact is more certain than that this Carpenter from Nazareth had a world consciousness. His was the one intellect of that day which thought habitually in world terms: Expressions such as, "the field is the world";

"wheresoever this gospel shall be preached throughout the whole world"; fall unforced from his lips. "Go ye into all the world," was his mandate; "and as ye go, preach, saying, The kingdom of self-respect is at hand." An intellect framed thus on a world's diameter proves the quality of mind which he was endowed withal. But events were also helping him to this statesmanly programme. A common oppressor was making possible, for the first time in history, a union of the world in a common cause against that oppressor. Jesus had an eye for strategy. He knew that there is nothing like a common struggle to beget the idea of common interest. The harder the wrestle against the devourer, the closelier would the wrestlers themselves be welded. The Carpenter summoned his followers to a day of wrath. Imperative for character is the ingredient of a healthy indignation. Attraction and repulsion are the twin passions which

CHAPTER VI

PROPAGANDA

IT WAS a large undertaking, this to which Jesus had set his hand. And he needed for it large supplies. To call to self-respect a world of slaves, to renew within them a taste for freedom, and to base that freedom now on foundations that would last, was an elemental task and needed an implement equally elemental. The Carpenter, setting out to move a world, needed a lever as large as the world. This lever he found in religion.

The history of the planet attests that there is nothing which so awakens self-respect in a slave and plants within him a distaste for slavish things as the doctrine that God and he are relatives. Intimacy with the divine makes always and everywhere for democracy. Let the priest-built wall of partition between a peasant and his Maker be broken down, the peasant ceases straightway to be a peasant. For in that moment his spirit achieves emancipation: and once he is a freeman in spirit, he will very soon be a freeman in his social estate also. The man who knows God otherwise than by hearsay will go on to the next step and declare it unseemly for such a person to be in a servile relation to anybody.

Jesus had here an illustrious precedent. Moses, in seeking to loose the yoke of Egypt from the Goshen brick-

makers, had first to counteract the numbing effect upon them of four hundred years of slavery. Mere arguments of economic well-being would have been wasted on those dehumanized toilers. A materialized self-interest, a cool calculating of more and less, could have awakened no lust of freedom in a people sunk in a four-centuried sleep of slavishness. Moses took another route. It was because he was a religious genius that he was so successful as an awakener of a sodden and dead proletariat. Vigils in the wilderness had unlocked for him the gateway into man's interior life, where alone are the hidings of power; so that he came back to Israel's slave horde, armed with a mandate from the Highest. He began his work among them with this proclamation: "The Lord said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; and I am come down to deliver

up unto you of your brethren, like unto me." Jesus himself hammered home the parallel: "Had ye believed Moses ye would have believed me; for he wrote of me."

Judas of Gamala knew also the leverage which religion gives to any movement for popular awakenment. When he made the sedition which was eventually — A.D. 70 — to set Palestine ablaze, he did so by proclaiming to the common people their nearness to God. Josephus describes him and his followers as imbued "with an invincible love of liberty, maintaining that God is their only Governor and Lord;" so that we are not surprised to find them fanatical democrats, "despising every form of death nor allowing the fear of it to make them call any man Lord."

Jesus utilized to the full this inspirational fount of insurgency. He developed it beyond what any other awakener of the masses had done. So much so, in fact, that many reading his words have confused the end for the means, and have regarded religion as the cardinal interest of The Carpenter, to which all else was contributory — a view supported neither by proof-texts nor by the general type of man portrayed in the first three gospels. (The Fourth Gospel is admitted to-day to be a later document, and to have been — as itself confesses — prompted by a controversial motive. It is unauthoritative as a contemporary record, except where it confirms the type of personality portrayed in the three earlier documents.)

The modern notion of worship for the sake of worship was alien to The Carpenter's type of mind. That was the essence of the Pharisee position, with which Jesus

was in bitter controversy throughout. Unless a life culminates in action, it was to him like a house builded on sands, a shifty and inconstant thing. The fact that his younger brother James stresses the same truth is important as suggesting the intensely practical atmosphere which characterized working-class Galilee and its Nazareth home. Religion for its own sake is the result of bookishness; we shall come across it, but in the academic rabbi circles of Jerusalem. The Carpenter, trained by a lifetime of practical pursuits and with a thousand generations of Old Testament materiality in his blood, held tenaciously to this world and its tasks. He built up no mass of visions remote from the earth. Spirituality to him was the solid materialism of life, shot through with purpose and so made incandescent and luminous. He regarded religion as the inspiration of the world's work, and not as an end in itself.

Fear ye not, therefore; ye are of more value than many sparrows!" Such language addressed to the populace of the ancient world was in the highest degree inflammatory. It aroused self-respect: and self-respect was fatal to the industrial order that Rome was trying to impose. Rome was incontinently drumming into the proletariat that they were naught but "articulate agricultural implements." Hence her rage at Jesus and his followers, as soon as she found them out. For here was a teacher going about the country and impressing the common people with a sense of their infinite worth, lifting them from the level of oxen, "implements," clear up to a kinship with the divine. Small wonder that Rome's historian, Tacitus, applied to the movement the term "dangerous." Said he: "The originator of the name, a person called Christus, had been executed by Pontius Pilate in the reign of Tiberius, and the dangerous superstition, though put down for the moment, again broke out not only in Judea, the original home of the pest, but even in Rome."

This thought, that the primary purpose of the Carpenter of Nazareth was economic and only secondarily religious, will come so upheavingly to many, that it is needful to buttress it. And here we summon to the stand no less expert a witness than Arthur McGiffert, professor in Union Theological Seminary, New York. He avers: "It is often said that Jesus came to make men more religious. In one sense one might almost say that he came to make them less religious; for he laboured to free them from what was ordinarily called religion in his day — a fear of God which made necessary religious exercises of one kind or another in order to appease his

wrath, and so distracted men from the real duties of life; or a delight in God which took the form of spiritual worship and contemplation, and made all else seem barren and empty. Jesus was a foe of religion in so far as it interfered with active service, just as much as he was a foe of selfishness and greed." And again he presses it home: "Social salvation is the watchword of christianity." Jesus was the most modern man of his time.

If the proclamation of the common man's immediate relation to God powerfully tends to political rights and economic justice, the Pharisees were "safe" teachers for Rome to have loose in Palestine. For the Pharisee party was based on the essential degradation and bestiality of the masses. Their name meant, "That which draws itself apart." In the street they pulled aside their

"unlearned" and were regarded as in the lowermost circle of the social inferno, the scorn of the Pharisees extended to all wage earners. For were they not sinners, in that they lacked culture? Piety was identified with learning. We read in the sayings of their rabbis: "The ignorant is impious; only the learned shall have part in the resurrection." "No brutish man is sin-fearing, nor is one of the people of the land pious." "A common person may be killed on the Sabbath of Sabbaths, or torn like a fish." And in another of their books the Pharisaic prejudice against the labouring class again breaks out: "How can he get wisdom that holdeth the plough? So every carpenter and work master that laboureth day and night — they shall not sit high in the congregation, and they shall not be found where parables are spoken." The "rabble" were outcasts from the fellowship of the learned, and therefore were "altogether born in sin."

It must be admitted that the common people repaid this Pharisaic class hatred in its own coin — so much so that in the time of Jesus the relations between them had become tense and embittered. Rabbi Eleazer declared his belief that the illiterate would murder all of the sages, if they could get along without them. It is difficult for a reader, at two millenniums remove, to conceive the tickle wherewith the parable of the "Pharisee and the Publican" tickled the ears of the working-class audience to which it was delivered. In the emphatic ring of the speaker's words at the end we can almost detect the applause amidst which that climax was shouted: "I tell you, this man went down to his house justified rather than the other." The parable of the Prodigal

Son had the same social message, the reinstatement of the disinherited classes. Akiba as one of the proletariat expressed his hatred of the scornful scholar set characteristically: "If I only had a lettered man I would bite him like an ass."

Jerusalem was the centre of this upper-class snobbishness, and Galilee's working-class population was in large part its butt. The Jerusalem aristocracy was fertile in coining epithets against them: "Those Galilean pigs," and, "Galilean blockhead." The very accent of Galilee was an offence in the haughty society circles of the capital. Jesus, not being designed by his parents for a rabbi, had not studied at college. Hence the rulers called him "samaritan," which was a nickname of theirs for one who had never been to college — "How hath this man learning though he hath not studied?" The ruling class



to get possession of the capital city. Jerusalem was the official centre of the Jewish race. Though the Jews of the Dispersion were scattered far, the sacredness of the Temple kept intact the nexus which bound them to their race and to Jerusalem. The magnetism which the sacred city exercised upon the hearts of Jews everywhere is seen in that roster of countries represented in the city at the time of the pentecostal feast: "And how hear we every man in our own tongue, wherein we were born? Parthians and Medes and Elamites and the dwellers in Mesopotamia, and in Judea and Cappadocia, in Pontus and Asia, Phrygia and Pamphilia, in Egypt and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians?" No other city of the ancient world could so vie with Rome for the honour of being a world-capital. If Rome was the financial centre, Jerusalem was the religious centre of the then known world.

It was the immediately strategic point, therefore, in the campaign of The Carpenter. Once in possession there, he would have behind his propaganda the momentum of two thousand years of Jewish history. We have seen that he was psychologist enough to appraise at its full the importance of continuity with the past. The propagandist who obtains history for his ally has half won the battle. Once in control of the official machinery of Judaism, therefore, he would know how to restore that machinery to its aforetime uses of democracy — he would utilize the diaspora for heralding his proclamation of self-respect throughout the inhabited earth. Accordingly, we shall read later on that "he set his face steadfastly toward Jerusalem." However, he knew some-

thing of the opposition he would encounter in securing control of that capital seat. First along, therefore, he laboured in Galilee and raised up a following there, in order that when he confronted the capital at last it would be with a prestige and a backing which would enforce for his claims a hearing among the intrenched ruling class.

We read that his teaching tours at this time were accompanied by miracles. As to nature miracles, those namely in which the suspension of some natural law is involved, the records as we have them are too fragmentary, the evidence too unscientific, to permit the formation of an intelligent opinion. On the general subject, however, it can be stated that the democracy's interest is to exalt to the highest degree her lord and founder, the Carpenter of Nazareth. Long after the privileged class has broken with him and has transferred its worship to

However, these works were but incidents in his career. They formed not the main current of the stream, but were eddies along the side. They bulked not large either in his own thought or in that of his contemporaries. Amidst the abundant depression and hysteria of that day, any spirit of marked sanity and joy moving to and fro amongst the people would leave a trail of health behind. The people were accustomed to that method of healing. The naïve indignation wherewith the ruler of the synagogue lashes the people for coming on the Sabbath day to be healed by Jesus, his matter-of-factness in commanding them to put those affairs off for week-days, is eloquent of the healing art in that age: "There are six days in which men ought to work; in them, therefore, come and be healed, and not on the Sabbath day." "If I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges."

Jesus viewed with unmistakable distaste the drain upon his time and strength which these works cost him. Not that he was untouched by the sickness round about him. Rather, it was because he was deeply touched; and like all true saviours of society, he aimed the axe at the root thereof. The health of the nation was too profoundly disordered. Under the conditions amidst which the toiling masses lived — exhausting labour, scant food, uncertainty of the morrow — sickness was inevitable. He might heal three or four to-day. But he knew that he was sending them back into conditions where a relapse was but a matter of time. "A bad tree cannot bring forth good fruit." His programme, therefore, was one of social

sanitation. A cunning physician, he practised in the school of hygiene.

Jesus himself seems to have put a low appraisement on these healing works, relying upon other evidence to attest the authenticity of his mission and the truth of his message. "The Pharisees came forth, seeking of him a sign from heaven. And he sighed deeply in his spirit and saith, Why doth this generation seek after a sign?" Asked for the seal and confirmation of his message, he pointed to the signs of the times. He said that if they were at all weather-wise to the political and economic winds that were setting in, they would perceive that the call wherewith he was calling them was true and authentic. That it was a spirit from heaven which was upon him was proven, he said, by the democracy of his mission; for he was preaching good news to the labouring

The joy that attended the "good-news" preaching of The Carpenter can with difficulty be imagined by moderns, accustomed to view religion as a scourge, a cult for the dying, a system of world renunciation. Jesus was not afraid of the good things of this world. His message had for its purpose the recovery of their earth heritage on the part of the disinherited classes. That term, "the lost," as it appears on his lips, repays study. It has not the idea of moral failure which the term has come to connote to-day. It has reference rather to social outlawry. The Prodigal Son, the "lost sheep," the "lost coin," are the outcasts of the social family. Society has disinherited them, but God has not disinherited them.

The Carpenter's proclamation of this truth constituted the "good news" which made his presence so acceptable to these outlawed classes and his words so full of grace and winsomeness. Some "Thou shalt nots" went with this proclamation; but this part of his message was subordinated. The Son of Mary was a greatly affirmative personality. His note throughout was the Eternal Yea. He left the Nay in large part to assert itself. He found the working people busied in paltry cares. They were seeking their economic salvation by piteous makeshifts — a lengthening of the work day, a cheaper grade of clothing, a poorer house to live in, more graspingness toward each other, a curtailment of the food supply, sordid scrimpings and prunings. He said to these: "Be not thus anxious. Your labour, were it unexploited, is creating wealth enough comfortably to support you and yours. The good fat earth, its udders distended with milk, has a teat for each of its offspring. Ask, and

it shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you. In the new order, the kingdom of man, the empire of self-respect, of which I am the herald, there will be sustenance for all. Throw yourself into this restoration movement, and you will have abundance. You of the working class are the favourites of heaven. It desires to give good gifts unto you. Your deliverance cometh not by working harder and more worriedly, but by securing a new order of society. Therefore take not this anxious thought, saying, 'What shall we eat or what shall we drink, or wherewithal shall we be clothed.' Seek ye first the kingdom of self-respect, and all these things shall be added unto you." This is why the common people heard him hungrily. But the Jerusalemite aristocracy, in league with Rome to safeguard dividends, "took counsel together how they might

high price and Man a low price; and why property interests have been well taken care of but human interests have not been taken care of. The Jewish proletarian was notoriously a sinner in this matter of incohesion and bickerings — the vice that besets intense and independent spirits everywhere. The tendency was never more marked than at the time of Jesus — petty quarrelsomeness, an excessive love of litigation. This rending of themselves into wrangling factions — Israel's congenital failing—was to come to a head a few years later when the Roman legions finally invested Jerusalem. The city fell then — and with it the fall of the Jewish nation — not so much because of the attack outside, as because of the suicidal strifes inside. Titus engraved on his arch the sacred vessels of the Temple which he carried away to Rome, and their figures are standing to this day, engraved on the mighty stones. He took the credit; but there was no signal military skill in the conqueror. The Jews fought amongst themselves; they made the task of Titus easy. Reported Josephus: "This internal sedition did not cease when the Romans were encamped near their city walls. But although they had grown wiser by the first onset the Romans made upon them, this lasted but a while, for they returned to their former madness and separated one from another and fought it out." Jesus foretold where, if disaster came, the secret would lay: "Every city or house divided against itself shall not stand."

The Carpenter sought to foster in the Jewish masses, in the best sense of the word, a class solidarity. As he looked upon them a scene of infinite wrangle met his

eye — crimination and recrimination, strifes lingual, strifes physical, strifes legal. Therefore, with militant work in mind, he enjoined upon them a life of peace amongst themselves: "Ye have heard that it hath been said, An eye for an eye and a tooth for a tooth. But I say unto you that ye resist not evil, but whosoever shall smite thee on thy right cheek, turn to him the other also. Blessed are the merciful. Blessed are the peace-makers." It was the counsel of a general who, discovering his soldiers fighting amongst themselves, commands upon them an attitude of forbearance toward one another — not in order to lessen their militancy but precisely in order to increase their militancy; for an army that takes the sword against itself has no sharpness left in that sword for the enemy.

The Carpenter was summoning the audience to whom these words were addressed to a united sus-

proud in the imagination of their hearts, he hath put down the mighty from their seats."

Jesus sought to breed a type of man that would look oppression in the face and wring its neck. In him the warrior spirit was incarnate: and all the more so in that he took not up the sword. A teacher revolutionist like Ferrer is more to be feared by the federated destroyers of the poor than an army with banners; because in him are the seeds of a hundred armies. Potent to the pulling down of strongholds is a warrior idea, more than whole parks of artillery. History presents no life career that was more militantly planned or more militantly executed, than that of the Nazareth Carpenter. To set out deliberately to proclaim self-respect to sixty million slaves, was to embark on an enterprise infinitely adventurous. He understood well the hazard to himself, and he accepted that hazard. He understood with equal discernment the explosiveness of the doctrine he was letting loose in society; he accepted that explosiveness, and with the same doggedness of spirit: "I came not to bring peace, but a sword." Sending forth his disciples, he "commanded them that they should take nothing for their journey, save a staff only"— the staff being a protection against assault.

Akin to this in spirit was that other series of passages in this sermon — the "beatitudes." Luke's version of these has probably more fidelity to the original, as being the rough shorthand report of the speech — Matthew's account betrays a later and a polishing hand. Luke anyway is the reporter who gives The Carpenter's message in its boldest, its most revolutionary form. He was a

physician, as his description of the woman with the twelve-years' issue of blood evidences. He had witnessed that tragic thing in the lives of the poor, the exhaustion of one's means in time of sickness before a cure is obtained — the woman in question "had spent all her living upon physicians." Therefore, since he had seen this under-world upon which Rome's gorgeous splendour rested for its economic foundation, Luke was prepared to welcome an overturning. He had no sympathy with any attempt to smooth down the "hard sayings" of Jesus so as to make them acceptable to the ruling caste. His desire was to "trace the course of all things accurately from the first."

Accordingly, Luke's version gives the beatitudes in a rough but fiery strength. And we discover that The Carpenter's reference to the "poor in spirit" was in order that they might get over being poor in spirit; he insisted

ject and satisfied. They were being trampled upon, ause in deepest truth they were content to be trampled on. Whenever, worm-like, they turned, it had been y in some spasm of destructive fury, void of persistency l of a structural programme. Therefore he sought to ed in them a sense of dignity, by revealing to them ir worth: "Ye toiling masses are the upholders of earth; let your light shine before men, that they may old your works. Ye are the salt of the earth; true, e are insipid, spiritless things, ye are good for naught ; to be trodden some more under the foot of men. There to be a regeneration, the restitution of all things. ssed therefore are ye that hunger now; for ye shall be d. Blessed are ye that weep now; for ye shall laugh." ose beatitudes constitute a Bill of Rights. The Sermon the Mount ranks high among the inflammatory mani-os of history.

'Whosoever is angry with his brother WITHOUT A SE" — distinctly Jesus believed in an ennobled mili-cy. And to this his "blessed are the meek" presents exception. "Meek" in its ancient acceptation meant apacity for teamwork." The Terrible Meek are those o have subordinated their private selves to some com-n cause and therefore tread unitedly — a composite n into whose strength have gone the strengths of thousand. A terrible army to stand up against is one erein each soldier has been meek to sink his personal ings in the spirit of the whole; it shall inherit the earth. Quite otherwise than in this congratulatory strain ll we find him speaking when he is outside of Galilee ongst Judea's upper-class circles. And even now — in

Luke — he follows up his "Blesseds" with another series, the veh divitibus — his "Woes" to the parasite, the exploiter, the well-fed idler. "Woe unto you that are rich! Woe unto you that are full! Woe unto you that laugh in your cushioned places of ease! Woe unto you of whom 'The System' speaks well!" The "world," as Jesus used the term, meant not the physical as distinguished from the spiritual. Its reach rather was economic. By it he meant the banded exploiters at the top of society, who spend wealth they have not created, and therefore spend it vaingloriously. Earned wealth is good, but unearned wealth is a corrosive in any man's life. And this class of privileged ones, receiving revenue unrighteously and therefore spending it unrighteously, is what Jesus signified by the "world." There was his antinomy. "If the world hate you, ye know that it

CHAPTER VII

LAUGHTER

A MAN is known by the enemies he makes. In this respect Jesus was particularly fortunate. We have seen him as the friend of the toiling masses, identifying his own fortunes with theirs. The shadows in the picture serve by their contrast to bring out still more strongly this alignment. The opposers of The Carpenter were of the class who have opposed and oppressed the toiling masses since history began. These opposers centered at Jerusalem.

Even before the Romans came, Jerusalem had been growing rich at the expense of her outlying provinces. The supplanting of an agricultural mode of life by one increasingly commercial had played into the hands of the trader class. These gravitated to the capital city, and there had coalesced into a close-knit aristocracy of wealth and privilege. Isaiah complains of the swallowing up of the old yeoman families of the country by rich men. The coming of foreign rule was helping this process, because the fiscal burdens, which were now doubled on the backs of the people, told with special fatality on the lower classes. Poll taxes, land taxes, export taxes, property taxes, trade taxes, Temple taxes, were reducing the once sturdy agrarian class to mortgage their lands. The rich men in

Jerusalem had become nobles: that is, they had allied themselves with the governmental and ecclesiastical machinery, in order to add to their revenues the halo of sanctity and power. This official position gave them opportunities for acquiring the estates which were compelled to be mortgaged in order to pay the taxes. A moneyed aristocracy had thus grown up in Jerusalem, and intrenched itself. This set — members of the Sadducee party, for the most part — were "satisfied with the leaven of Herod." That is, they were content with any form of government which left their revenues intact. When the Romans came, therefore, these readily acquiesced in the presence of the invader. Their political principle was "peace and quietness." To preserve the status quo was their creed: "The powers that be are ordained of God." As their revenues were derived in large part from the country districts, it was to their interest

"The System"; they became a willing member of the empire. The compact was that the Herods were to keep Palestine in subjection to the Romans, and the Romans in turn would bring to the Herods in time of revolt the military might of the empire. The bargain had been closed by Mark Antony acting for the Romans, and by Herod the Great. Until then, under a local despotism, there had been some show of constitutional government in Palestine — the consciousness that though Herod was on the throne, the ultimate source of his authority was the people, the whole congregation and assembly of the faithful. But with Herod's appointment by Mark Antony to be Rome's vassal king, the source of governmental authority shifted from the people to the Roman power. Even the pretence of constitutional forms was now abandoned. Herod ruled by force. His soldiers in the castle commanded the courts and colonnades of the Temple. He erected grim fortresses throughout the land, to keep the populace overawed. He forbade public meetings. He ramified through Palestine a system of spies and informers. Sometimes he himself skulked in disguise among the people. He used his soldiery to torture suspects. Life was forfeited even for talking together in the street.

Herod's abjection before his overlords on the Tiber was complete. Mark Antony, in the lap of Cleopatra and needing money for those dalliances, sent to Judea a demand for gold. Herod complied, resorting to proscription in order to raise the revenue demanded. Putting people to death without ruth, he even searched their coffins for jewels or money. Thus he raised a large sum

from a land already impoverished by tribute, and sent it to his Roman liege lords. He changed the name of Samaria to "Sebaste," the Greek translation of Augustus. In building Cæsarea at great expense upon the sea-coast, he halted not in his cringing slavishness until he had erected a temple there, dedicated to the worship of "Cæsar and Rome." He sent his sons to be educated in the imperial palace in Rome. His aping of Roman ways went to the extent of erecting an amphitheatre in Jerusalem, and the exhibition there every five years of gladiatorial combats in honour of Augustus. With characteristic effrontery he erected over the gate of the Temple itself a golden eagle, in token that even the souls of the people were now in bondage to the Roman state. At which unendurable stigma, the patriot heart rebelled. A seething mob gathered, and tore the eagle from its perch. In revenge Herod burned forty people alive, and executed

this colony of foreigners. Roman gourmands were·
ial to smoked pig's head and fricassee of sow's udder.
he attitude of The Carpenter toward the Herod
ily, this crafty ally of Rome, was one of uniform
ility. His clash with the Romans appears thus
· indirectly, for the Herods were Rome's deputies in
stine, and took care of such small matters as a penni-
carpenter travelling through the rural districts and
enting himself with a teaching function. Rome
not set her ponderous crusher machinery at work
details as small as that. She held her legions in
rve for the great insurrections, trusting to the na-
oligarchy in each country to take care of minor
urbances: "If we let him thus alone all men will
ve on him, and the Romans shall come and take
y both our place and nation." The direct collision,
efore, was in large part between Jesus and the local
nny. There is not a touch of his life with the Hero-
dynasty which is not one of open antagonism and
hing. The contempt with which his "Go tell that
' was bitten out from between his teeth, is heightened
the meaning in the original, "jackal," the jackals
g the natural scavengers of oriental cities. The
trast at this point with Paul is illuminating. Paul,
ching as he did subjection to the powers that be, was
good terms with Rome, and therefore was on good
ns also with the Herods. Jesus, a stirrer-up instead
quieter-down of the people, was on bad terms with
ne, and therefore was uniformly on bad terms with
Herods.
nd the Herods repaid his hostility in kind. They

recognized in him an enemy to "The System," sought to thwart him in every way. It seems they began early: "Then Herod, when he saw tha was mocked of the wise men, sent forth and slew al children that were in Bethlehem and in all the c thereof, from two years old and under, according t time that he had diligently inquired." In sooth, not observant of the amenities. In fact the awfulne this exhibit of absolutism has led students to questio historicity of this "Massacre of the Innocents." such an atrocity on the part of the Herods would been by no means exceptional. And whether tru not in this particular case, it is profoundly true revelator of the irresponsible and degrading rule u which the people lay since the coming of Rome's em and permits us an insight into the methods whereb "peace," the much besung pax Romana, was obta

gave a tenth of their income to the church, were faithful in the observances of fasts and all churchly requirements, and were so keen for personal purity that they were for stoning offenders against it. Why then should Jesus have been so persistently at cross purposes with this class?

The answer is, because the Pharisees were political quietists and maintainers of caste. They sought a piety detached from the civic and economic issues of the day. Religion to them consisted in an artificial liturgy for the sabbath and in artificial rules of conduct for the other six days. Religion, in The Carpenter's sense—the consecration of secular life—was beyond their ken. So complete was their break with common affairs that they welcomed the coming of foreign rule because it took from their shoulders responsibility for such "secular" pursuits as the administration of government and permitted them to develop still further their aloofness from what Jesus styled the "weightier matters," namely, the daily affairs of life: so that when Herod, together with the Roman general Sosius, besieged Jerusalem, the leaders of the Pharisees, Sameas and Polion, had advised the people to open the city gates. The Pharisees had become willing supporters of the foreign rule.

The Carpenter's controversy with them, therefore, was that of a pious patriot opposed to pious churchmen. The gulf between them was largely that which exists to-day between the social worker and the church worker. The former seeks to enlist the interests of men in the betterment of the world, while the church, proclaiming the evil and vanity of earthly things, inculcates an austere detachment from the world. And as to-day, so then,

each regarded the other as a foe to real religion. History at last is proving that The Carpenter was right; that spirituality is like to the giant Antaeus which, by being held aloft from the earth lost his strength, but which gained new vitality every time his feet touched the ground. The Pharisees aimed at building up a church. Jesus aimed at building up society.

The parallel between then and now becomes the more striking when it is remembered that The Carpenter, as opposed to the Pharisee, was one of the "dregs" of society. He was adverse to every squint of caste, even when it was the result of a difference in moral standards and was prompted by moral motives. The spirit of social exclusiveness engendered by the church spirit in all ages — and unavoidable in that Pharisaic "come-ye-apart-and-be-ye-separate" spirit — undoubtedly produces a certain re-

and gathered of every kind." The morality he preached was not a mountain-peak elevation of the few, obtained by a valley depression of the many; rather, he aimed at the gradual elevation of the entire social landscape. A refinement obtained by quarantining to a safe distance all the badness that is in the world, lacks vitality and will not carry far in the age of democracy which is coming. The democracy cares for efficiency quite as much as for goodness. In fact, the only goodness it recognizes is one that prepares a man for robust contact with his fellows.

The Carpenter was what would be known to-day as a "good mixer." Though he jealously guarded hours of retirement, wherein he nurtured his own soul, he felt at home with people of the world even to the point of conviviality. The Pharisees were scandalized at him. They were sincerely disturbed at his free and easy companionships with the "dregs" of society — among whom were drunkards and harlots — as tending to break down the safeguards of morality: "This man receiveth sinners and eateth with them." On the sabbath question, also, Jesus was shamelessly unconventional. The theologically-minded Jews of Jerusalem had long looked askance at the whole set of Galileans, breezy and mentally fresh from the bracing air of their hills. And here now was one of these low-caste ones, more unconventional even than his fellows. Jesus came into the Pharisees' close-shut and fetid atmosphere like a gust of wind. He proclaimed liberty to those who were captive in the hard and narrow conventions of society. His aim was to break the chains and let the human spirit free.

This was at the bottom of his attitude toward property Property rights require peace and order and carefulness human rights require genius and freedom. Jesus looke upon any large accumulation of goods as impediments It carried with it spiritual disadvantages, because i shackled the man, making him cautious and conventional Property makes for immobility. Property is a natura born coward, and opposes a Chinese rigidity to ever suggestion of change. Here and there a propertied in dividual gets over being timid and becomes a free man but this is an acquired trait. Natively the pocket book has a weak heart—gets palpitation easily. Re gard for the pocket-book makes for mediocrity, for "safe," that is, a conventional career, timorous of change Jesus was a foe to anæmia in all of its forms. H called people to live on the plus side of life rather tha

great ship-building yards of Tyre and Sidon; for he could discover in that busy mammon no idealism, no high thinking, no meanings. Their busy heaping up of materialities, therefore, was not progress in a forward direction. It was progress in a backward direction; for man was being cluttered up, hidden under a mountain of rubbish. The crowded slums of Tyre were not more squalid than the glut of goods of her master class.

There is a joy breathing forth in The Carpenter which is unmistakable. His words are full of wedding bells — an unabashed joyousness. There was in him a sprightliness, a vivacity, which won him widest welcome. He was the gladly greeted guest at the festivities of the people. They "received him joyfully." The people saw in this man a contributor to their joys rather than a restrainer of the merriment. His parables peal with the laughter of the social feast and the dance of some glad surprise. To be sure, the rumble of distant thunder is heard in those parables, and there are black clouds gathering on the horizon. But those portents are of evil omen only for the oppressor class, and bring no bodings of ill to workers.

This Carpenter was a glad attendant at weddings. Jewish weddings lasted a week. They were commonly accompanied with scenes which would be considered by some to-day highly indecorous. But Jesus at these occasions was quite at home. It bristles from every page of the record, his fine, unashamed earthliness, a good, wholesome carnality. His heart within him laughed pleasantly at the weddings with their almost bacchic revelries, and at the dionysian joys of the honey-

moon. As to-day, so then there were those who confused mournfulness with religion. These chided him for the happy-heartedness of himself and his fellows. He accepted the taunt — and went them one better; said that he was a bridegroom, and his fellows were the licensed "children of the bride chamber." The "good" people were disturbed at the verve, the dashing attitude of this Workingman toward the old moralities. Out of a sincere conscience they felt that he was on the side of Satan — yes, that he was in cahoots with the prince of the devils.

So serene is his belief — his confidence in the native goodness of man and the native fruitfulness of the earth — that there is in him a pervasive note of humour. Humour is the mark of a mind at ease. It looks down upon the contradictions of life from a higher level, beholding Plato's "whole tragedy and comedy of life" from an overcomer's

ously near to bubbling over. A coterie of "saints" had been thinking to bugle abroad their own stainlessness by zeal against this woman — a showpiece of the chronic hypocrisy which caste engenders when framed on lines of puritanism. Jesus punctures their solemn pretentiousness. The ridiculous plight to which they were reduced, and the spectacle as they slouched away one by one, was indeed something to awake homeric laughter.

Much of the charm of Jesus was due to the bursts of merriment which his words and expressions evoked. Often this humour was of the grim sort, full of sting and menace; as when he termed the arrogant magnates of the day, "sweet lords." At other times it had a charming playfulness, so that children were magnetized to him. He had been a boy himself. He knew what play was. The games of childhood then were what they are now — to ape the doings of the grown-ups. In the market place he saw troops of children piping or at mock-wailings:

> A wedding or a festival,
> A mourning or a funeral;
> As if his whole vocation
> Were endless imitation.

It had a fascination for him. It was because they saw in him one of themselves, that children gathered at his knee. In a deep sense Jesus never grew up. To the disciplined vigours of manhood he joined the wondering wisdom and the joyousness of childhood — the wide-open hand and heart. A genius is one who is a child at forty. Jesus championed the cause of genius against the care-laden dulness of a civilization cowed by its possessions.

The social outcasts, "the lost," saw in this Carpenter one of themselves. On one occasion a member of the Pharisee party, Simon, probably out of curiosity to see this man who was making such a stir, invited Jesus to dinner. But in his welcome he withheld from his guest the customary courtesies — ablution of the feet and anointing of the head. Simon probably supposed that this Workingman, being a member of the lower class, had not been accustomed to treatment as an equal by those in the upper circles, and that he would not notice the matter — Jesus and all twelve of his disciples were wage-earners who had received only a common school education. During the meal a woman of the street enters with her hair down. Among the Jews, for a woman to wear her hair loose signified that she was a harlot. She notices the affront to which Jesus has been subjected. She

orals. The Pharisees, founding on their teacher, e gentle Hillel, and preaching the doctrine of political bmissiveness and aloofness from the temptations of e, were horror stricken at this breezy workingman om Nazareth who was so gustily original and so au-ciously defiant of the "tradition of the elders." His rong thoughts came into their circle like a draught fresh air into an overheated room; the frantic invalids thin sought desperately to reshut the door. Add this that the Pharisees, "who were covetous," saw this Carpenter a disturber of the economic system from nich they drew revenues wherewith to support their ltured and pious withdrawment from the activities the world, and we have all the material for an explosive ntroversy such as was not long in coming.

The Carpenter did not seek the controversy. In rakening the proletariat he was doing a resultful work, d wished to remain as long as possible unnoticed. He ew that once the ruling caste discovered the dynamite nich his doctrine of The Kingdom was spreading through ciety, they would seek straightway to terminate him. nerefore he shunned publicity. When the storm was ging which ended in the execution of the Baptist, Jesus d that part of the country. The importance of his ssage padded his footsteps with discretion. The mosphere of the day was heavy with espionage. Hired ssassins were a part of the machinery of government. formers lurked in the crowds at every street corner. om Rome as its nest and centre, a cobweb of spydom read out over the world. A civilization in which one lf of the people were slaves, could maintain itself only

by terrorism and treachery. The paid informers were experts at their trade. They insinuated themselves into every group: so much so that they poisoned all social intercourse; a man could never be sure of his fellow. Eavesdropping had become a profession. Not overcoloured is the plaint of one: "A soldier in civil dress sits by you, and begins to abuse the emperor; his simplicity allures you to equal frankness. And chains and imprisonment follow." Every man feared his shadow.

A description of the tenseness of the situation was given by Jesus in his caution to the disciple group: "I send you forth as sheep in the midst of wolves." They recognized the aptness of the metaphor. Romulus and the she-wolf were dear to the Romans — they rejoiced to trace their descent from a beast of prey. Far from wishing to conceal this legend of their origin, they exploited it — put a statue, the "She-wolf Suckling the

soil, take root, spring up, and bring forth fruit, "some thirty fold, some sixty fold, some a hundred fold."

So great was his caution, so eager was he for an undisturbed work of undermining the despotism of the day before being dug out and dragged to the surface, that he was betrayed into using an expression which, though a gem of repartee at the time, has been seized upon by those who would misconstrue his teaching, as a handle whereby to pervert his mission: "Render unto Cæsar the things which be Cæsar's, and unto God the things which be God's." These words were spoken to a group of informers. We are distinctly certified that the enemies of Jesus had "sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor." It seems on the face of it a bit unfair to catch up a sentence thrown off under such circumstances, and base on it the colossal claim that Jesus was a preacher of political quietism, particularly as the sentence is prefaced by the warning, "but he perceived their craftiness, and said unto them." If there is Scripture warrant for answering an ass according to his assininity, there is surely provision also for answering a fraud according to his fraudulency. The trap was shrewdly baited. If he disallowed the tribute, Rome would take affront. If he legitimatized the tribute, his followers would take affront. We are told that in the company which put the question to Jesus were "the Herodians." From what we have seen of Herod and all his works, it had surely been superogatory in The Car-

penter, even had his ideals run in that direction, to encourage that precious set in further toadyism toward Rome.

In putting the crafty question, they handed him a coin. That coin bore the image of the imperator, a man who demanded for himself divine honour. Its legitimacy, therefore, was repudiated by every faithful son of Israel. The Jews carried their democracy so far that they refused to countenance the arts of portraiture and engraving; no images of human conquerors are found painted on their walls or carved in marble to adorn Old Testament temples. When Pilate sought to carry into Jerusalem the Roman standards which bore the image of the Roman imperator, the Jews protested so violently that he had to revoke the order. Again, when Caligula issued his insane decree that his statue be erected in Jerusalem,

before Pilate's tribunal he denied its right to pass judgment upon him one way or the other; he met its inquisitionings with silence — tongue-tied with contempt. One of the gifts of The Carpenter was a swiftness of repartee. And never was this gift displayed more felicitously than in the present instance — dodging one horn of a dilemma without impaling himself on the other. He countered the craftiness of his adversaries without giving either side a handle against him. Of the enigmatical utterance we read: "This saying was hid from them, neither knew they the things which were spoken." "And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions."

That the Son of Mary should have sought to bolster up the throne of a Tiberius, a Caligula and a Nero, is an interpretation tenable only by those who know not what that throne meant. Therefore let us hear from Froude once more. Froude is writing of the Roman state in the period immediately preceding this Tiberius era. But the latter's parable of "The Flies on the Sick Soldier," attests that the formation of the empire had brought no noticeable change for the better. Says Froude: "This was the state of the Roman dominion: decent industrious people in the provinces given over to have their fortunes stolen from them, their daughters dishonoured, and themselves beaten or killed if they complained, by a set of wolves calling themselves Roman senators — and these scenes not localized to one unhappy district, but extending through the entire civilized part of mankind."

The poison Rome scattered abroad came back to plague her own arterial system:

> On that hard Pagan world, disgust
> And secret loathing fell;
> Deep weariness and sated lust
> Made human life a hell.

Ovid's "Golden Rome, that holds the treasures of the conquered world," was being outwardly swept and garnished — the use of the matchless Carrara marble giving to her a new architectural garb. But within, she was full of extortion and excess. Rome had become a rigid plutocracy. "Be it," says Juvenal, "that to gold, the fiend, we have no temples erected, no altars to the jingling coin; yet mammon is enthroned supreme god." Legacy hunting was become a profession. Ghouls-in-waiting everywhere, flattering their expected tes-

fathers were worse than our grandfathers, we are worse than our fathers, our children will be worse than we"; and in one of his odes he promises an immortal fame to any one who will restore to Rome her aforetime morality. That The Carpenter should have given a clean bill of health to the indecencies for which Rome and her Cæsars had come to stand, is beyond credence. A little later, and we shall find martyrs of "the Name" dying unspeakable deaths by the thousand for their refusal to "render unto Cæsar" the respect he demanded — a most unfortunate misunderstanding on their part, if their Master himself had meant to make capitulation to Rome. Jesus did not spend his lifetime in beating the air. On the contrary he speaks of his liberation movement as being directed against a specific adversary. He likens it to a widow who pleaded with a judge, "avenge me of mine adversary." The judge, importuned, at last consents: "And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?"

No. This proof-text on which, as on a single peg, the devotees of world-forgetfulness hang their claim that The Carpenter was a pietistic, non-worldly rhapsodist, becomes on examination a most insecure hold for them. On a previous occasion, despite the jocularity of his tone, there are signs that he seriously contemplated withholding any further tribute money to the Roman invader. After a council with his disciples, however, he consented and told Peter to go fishing and raise the tax in that way from the money the fish would bring; but he explained that in consenting to this he was moved by expediency alone: "Lest we give offence." So in the present instance.

The fact that the spies sent out against him hit upon this particular question, "Is it lawful to give tribute unto Cæsar," in order to "take hold of his words, that they might deliver him unto the Governor," is eloquent of the general idea as to what his attitude was toward Cæsars and Cæsarisms. Wherefore we conclude that as it happened to those ancient adversaries of his who "took counsel how they might entangle him in his talk," so also with the quietists in every age since; in their efforts to wrest The Carpenter from his basic hold in the economic, they can not "take hold of his words."

CHAPTER VIII

THE RAPIDS

BUT precautions were of no avail. In the doctrines of this mild-mannered teacher from Galilee the ruling caste detected danger; for the toiling masses had a strange way of awakening to his words as to the calling of trumpets. Instead of the dead and sodden mass of humanity which their eyes had been accustomed to behold — spiritless, sunk in despair — those oligarchs now beheld a coming to life of the lower classes wherever The Carpenter visited — a hope beginning to sparkle in their eye, an unwonted vibrancy in their tone, a more upstanding carriage of their person — the kingdom of self-respect is come nigh unto them, and they are pressing into it. This was a dangerous state of affairs for the privileged order. The local aristocracy had not only their own position and revenues to conserve, but a responsibility to the Romans in keeping the populace quiet. Therefore, "from that day forth they took counsel together."

With the gathering of opposition, the tone of The Carpenter undergoes a change. His words take on a fierceness which had not been there before. For he has not been permitted to work in Galilee unmolested. The Jerusalem oligarchy sent down spies thither, dogged his footsteps and nagged him into controversy. Therefore he leaves Galilee now, and makes incursions into the

enemy's Judea district. He throws off his aversion to publicity — comes out into the open. He meets the challenge of his adversaries. The mellow tones which he had used toward working-class Galileans with their simple and unaffected outlook upon life are no longer heard. Instead there is now hardness, a note of warning, a castigation of the privileged set, an accent of sternness unrelenting as a law of nature. If his earlier teaching had rock of iron underneath it all, there had been deepness of soil and a greenery, a genial clothing for it. Now, however, the granite crops out to the surface, sometimes with not enough verdure to veil its hard nakedness. To those who have the "Lamb of God" idea of The Carpenter, a study of his speeches in this later period of his career would be highly rewarding.

To this Judean stage of his ministry belong his strictures against the ultra-rich. They were "hard sayings" at the time, and if anything they are "harder" still to-day. The Carpenter regarded great individual fortunes in a society where there was equally great destitution as ipso facto proof that a love of material values predominates in the heart of the possessor over a love of human values, and therefore as shutting him out from the kingdom of self-respect. Jesus thought of human society as constituting one family. Anything that binds this family together is good; anything that sunders this family is bad. Vast private fortunes are a distinctly divisive force in this family group. Therefore he set himself against such fortunes; and this not only for the sake of the poor, but for the sake of the rich themselves. For a man's only happiness can come through society —

John Ball's teaching, too: "Fellowship is heaven, lack of fellowship is hell." Anything that builds a wall of separation between a man and his fellows, even though it be a wall of gold and silver and precious stones, is distinctly bad for him.

A rich young ruler comes to him. Jesus commands that he reduce his "great possessions" to a sum proportionate to his interior worth, his personal share in the creation of that wealth. Probably nine tenths of the discontent which mars the harmony of life and defeats our social destiny takes its rise in the workings of the law of testation and inheritance. People do not begrudge wealth to a creator of wealth. It is when the creator dies and passes it on to an heir who did no stroke to create it, who knows naught of its meaning, and therefore is incapable of a high directorship of it, that the begrudgment begins. Most great fortunes are annexed rather than created. Remembering this principle, much of the "hardness" of the sayings of The Carpenter in this matter of rich men disappears. "How hardly shall they that are annexers enter into the kingdom of self-respect; for it is easier for a camel to go through the eye of a needle than for an annexer to enter into the kingdom of self-respect." No young man of self-respect will accept a place in human society higher than his own personal worth achieves for him. The rich young man in question was the son of his father — a member of the hereditary ruling class. He was reaping where he had not sown, and gathering where he had not strawed. Further, much of a rich man's revenue comes from the labour of women and children — an able-bodied person who is

content to live upon their backs is deficient in ma
ness.

That bad social dogma, the sanctity of private
tunes over every other sanctity, came from Roman
and was neither an Old Testament idea nor a part of
mental furniture of The Carpenter. It may be advis
for society to delegate to individuals some rights of priv
ownership, but those rights are revocable at any ti
The Anglo-Saxons have followed Israel and Jesus at
point rather than Rome — witness the right of emin
domain, so firmly fixed in English common law. I
long since, Lord Coleridge, chief justice of England,
clared "the right of inheritance a purely artificial righ
and he added: "A very large coal owner some years
interfered with a high hand in one of the coal stril
He sent to the workmen. He declined to argue, but

surdities follow; for laws of property are like all other laws, to be changed when the public good requires it."

Jesus held that self-respect — to carry out our figure, good sportsmanship — required of the rich young man that he refuse to accept too long a handicap over his fellows in the race of life, and start as near as may be from the same mark with them. But he went also a step further. He exacted of the young man that he declass himself. "Come, follow me." This was the staggerer. To stay in his own set and invest his fortune in works of charity, would have been comparatively easy. Philanthropy has been fashionable in every age. Charity takes the insurrectionary edge off of poverty. Therefore the philanthropist rich man is a benefactor to his fellow magnates, and is made to feel their gratitude; to him all doors of fashion swing. But Jesus issued a veto. He denied the legitimacy of alms-giving as a plaster for the deep-lying sore in the social tissue. Neighbourly help man to man was acceptable to him, and he commended it. But philanthropy as a substitute for justice — he would have none of it. Charity is twice curst — it hardens him that gives and softens him that takes. It does more harm to the poor than exploitation, because it makes them willing to be exploited. It breeds slavishness, which is moral suicide. The only thing Jesus would permit a swollen fortune to do was to give itself to revolutionary propaganda, in order that swollen fortunes might be forever after impossible. Patchwork reformers are but hewing at a hydra. Confronted with this imperative, the rich young ruler made the great refusal. To give up his fashionable set and join himself to this company of working-

class Galileans, was a moral heroism to which he was unequal. Therefore he was sorrowful; he went away, for he had a great social standing.

Something of the same brand of atonement was evidently in the mind of Dives when he awoke to the mistake he had made — desirous to send from hell and tell his five brothers to use the family fortune in erecting a "Dives Home for the Hungry," belike with the family name and coat of arms over the front portal. Jesus would concede no such privilege. He referred those "five brethren" to "Moses and the prophets; let them hear them" — Moses being the leader of the labour movement which had given to the slaves in the Goshen brickyards their long-deferred rights; and the prophets being those ardent Old Testament tribunes of the people who had so hotly contended for the family idea of society against the exploiters and graspers at the top. Dante's

simplicities, their first-hand contact with the realities of life, that he regarded any man who should draw himself off from them in a fancied superiority, as immeasurably the loser thereby, and as putting himself "in torments."

At the same time that he castigated the privileged orders, The Carpenter was at pains to point out that workingmen have obligations. The kingdom of self-respect bites both ways. Those at the bottom of the social mass could fail to enter into it equally with those at the top. "Whatsoever ye would that others should do unto you, do ye also unto them;" or as "The International" of 1870 phrased it, "no duties without rights, no rights without duties." The new order of society which he was announcing would create privileges for the toiling masses; but it would also create obligations; and he stressed the obligations quite as strongly as the privileges. One of these obligations was fidelity to contract. He pictures a group of labourers in the market place agreeing to work for a specified sum. Others, eleventh-hour men — it is expressly stated that their idleness until that hour had not been their fault — enter into the day's work at the same figure. Upon being paid off that night, the first group complain because the late-comers get as much as they. This spirit the parable tenderly but firmly rebuked: "Friend, I do thee no wrong; didst not thou agree with me for a penny?"

The programme of The Carpenter had in it no mechanical and flat equality. No organization of society has yet been devised that relieves the individual of the hot fight with sin, the hourly wrestle with his own lower and

selfish nature. There can be devised a social system that will help the individual in that fight — that will give him a chance: and this is all that Jesus promised. Helpfulness could do no more. To every man a chance and the place in society to which his talents entitle him — that was his economic platform. The dexterous man will always be higher up than the incompetent and the gawk. The ten-talent man and the two-talent man are not equal, and no system of society can make them so. To be weighed in an even balance is all that the inhabiters of the kingdom of self-respect will ask. Jesus would not have committed the mistake of saying, "all men are born free and equal." He would have put it, "all men are born free to become equal."

However, despite the sanity and real constructiveness of his teaching — for there is nothing so safe for society as justice — the privileged caste multiplied their enmities

that Jesus did not defend these publicans. On the contrary he admitted their wrong doing. He likened them to sick people, who needed medical attention, and he explained that his companionship with this class was in the capacity of a physician who was trying to cure them. They had been lured by the glitter of Roman gold, and needed therefore to be brought into the kingdom of self-respect. He affirms that he was rendering the popular cause a service in winning back to it as many of these renegades as possible: "I say unto you, Make to yourselves friends of the mammon of unrighteousness." "Wisdom is justified of her children."

Jesus taught the people that they should display as much practical sagacity in advancing their cause as their enemies did in opposing that cause. In the Parable of the Unjust Steward he enforced the need of shrewdness in combating shrewdness. The steward who got the better of his rich overlord was simply meeting the overlord on his own ground. That capitalist lord was an iniquitous man, and the steward, in entering his employ, was iniquitous per se. There was no pretence of justice on either side. Once started on an iniquitous game, the steward played it hard; and the lord commended him. Jesus, with his red-blooded masculine make-up, admired a successful villain more than he did an unsuccessful villain. If, therefore, the bad men display shrewdness, how important that the good men should display shrewdness, and in even greater degree! In exhorting the adherents of the liberation movement, therefore, to cultivate the same cool and far-seeing practicality which self-seeking men use in compassing their ends, Jesus was

uttering a truth of perennial freshness. Too often a cause that has in it much of promise for humanity comes to naught, because its promoters display not "the wisdom of the serpent." That often "the children of this world are in their generation wiser than the children of light," meets with confirmation on history's every page.

The Carpenter admired a thoroughbred type of man. He appraised a human life for its plus value. He had more respect for a courageous bad man than for a weak-kneed good man. "Either make the tree good and its fruit good," said he, "or else make the tree corrupt and its fruit corrupt." The Romans, with their naked avowal of brutality and their cynical disclaimer of all idealistic motives, were preferable to the Pharisee type which, while making high-sounding pretensions, had nevertheless "their inward parts full of ravening and wickedness." The best results are obtained where the oppressors of the

loss of chastity not telling fatally in characters such as Rousseau or Franklin or Jefferson, where, through some deficiency of early training, it brought no weakening of self-respect.

These doctrines were too robust for Palestine's ruling caste, saturated with cant and honeycombed with toadyism. And this series of audacious and vituperative parables intensified the opposition against him: so much so that Jesus begins to see disappointment ahead, and his words take on a tinge of bitterness. It is now that he points out with vehemence the perilous direction society is taking. The economic distress is mounting day by day. The avowed policy of the empire is bringing forth its perfect work. Slaves are being degraded into a deeper degradation; freemen are being pushed nearer to the verge of slavery. The rich are getting more rich, and the poor are increasingly impoverished. It was the vaunt of Augustus that he found Rome brick and left her marble. Perhaps true. But he should have added the other side of the picture: he found the provinces marble and left them brick. What though Italian villas were becoming resplendent with Greek marbles, with pictures, modellings, and weavings from oriental art shops? What though architects in Rome were working overtime to make the Palatine Hill sumptuous with all manner of beauty? It was the barbaric West adorning itself with plumage plucked alive from the quivering East.

From its frequency of appearance in the parables of The Carpenter, it would seem that the relation of debtor and creditor was becoming well nigh universal. He perceives that men are cheap,

and are daily becoming cheaper; things are dear, and are daily becoming dearer. The poverty at the bottom of the social lump is attended with a waxing opulence and ostentation at the top. In Rome and in the centres of the provincial oligarchies there is a sound of revelry, and it is becoming boisterous. The last restraint is cast off. Gluttony and pomp and lust are in high carnival. Gorged by the pillage of the proletariat, the exploiters are hard put to it to use up the revenues that are flowing in so merrily. For the nervous system has limits. It will respond to a certain amount of titillation, beyond which neurasthenia and madness lie. With many of them this limit has been reached. In the novel of Petronius, we see within the palaces a scene of orgy, a searching beyond nature for new nerve stimuli — attempts to get out of life more than there is in it.

before the storm, the Jewish war of liberation, actually broke. In intensity of combat and its results on history — sad results — few wars have equalled it. The Carpenter's forecast of that conflict, a forecast which was fulfilled almost in detail, is one of the most statesmanly predictions which the record of the mind of man affords.

This is his picture of the social earthquake that was already beginning to heave: "Nation shall rise against nation, and kingdom against kingdom; and great earthquakes shall be in divers places, and famines, and pestilences, and fearful sights. And when ye see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter therein. For these be the days of vengeance." His picture of the sickening of heart of Jerusalem's oligarchy as they felt the heave of the social crust under their feet, "men's hearts failing them for fear," is paralleled by the description Tacitus gives of the dread in the autocracy when they saw at last the fruit of their oppressions beginning to mature — a period which would be "rich in disasters, savage with battles, the swallowing up or overthrow of cities, the pollution of sacred functions."

Society was already in the rapids. The Carpenter pointed out this fact to the rulers; he entreated them to hark for a moment to the roar of the cataract toward which the current was bearing them. But his warning only set them against him the more. If the people were thus seditious, as he said they were, so much the more reason for the master class to stop the mouth of this carpenter

fellow who "stirreth up the people." Accordingly they formed a coalition against him. This coalition could have but one result.

The records have preserved to us his burst of heart when he saw that his career was perhaps to come untimely to an end. The programme he had proposed, of making Israel a missionary nation to preach the kingdom of self-respect to the trodden proletariat everywhere, was a programme so reasonable, so continuous with her best Old Testament conscience, that he had counted on being able to win Jerusalem officially to it. He could prove to her that this was a necessary step for Israel's own safety as a nation; for in the past it was because Israel had held aloof from the oppressed classes of other races that she had been overtaken by the same oppression. He enforced this teaching by two contemporary happenings. Pilate had ruthlessly slain some Galileans. Jesus

missionary nation. Those words of Isaiah-of-the-Exile were echoing just then in many hearts: "It is a light thing that thou shouldst be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give thee for a light to the gentiles, that thou mayest be my salvation unto the end of the earth." An official word spoken by Jersualem's sanhedrim — the diaspora throughout a hundred nations would have caught the torch and relayed it unto the ends of the Roman dominion. Democracy, the rights of the worker, the kingdom of self-respect — the proletariat everywhere was waiting for that message. With the propulsion of a united Israel behind that word, the Roman legions would have been powerless to check its propaganda. It would have converted many in those legions themselves unto it — as a fire in the forest transforms cold dead things into its own nature, and thus receives constantly fresh increments of propulsion. In the coming to them of The Kingdom, the proletariat of the ancient world would have been redeemed both from bondage to taskmasters and also from bondage to their own lower natures; the Orient would have been rescued from becoming the desolation which it is to-day; a thousand years of night would have been saved to Europe; the Jew, finding his life by losing it, would have become a dew of refreshment upon the face of the earth; and christendom would have been spared the social crisis which, too long deferred, is now demanding settlement with a ghastly bill of arrearages.

But Jerusalem knew not the time of her visitation. The hold of caste and privilege was too firm upon her. She had become inoculated with the empire's supersti-

tious reverence for Privilege and its irreverence for People. Her first thought was for vested rights. And in saving those rights she lost them. Perhaps there are no sadder words in literature, both in the heartbreak that uttered them and in the omen of ill which their utterance boded, than the lamentation of The Carpenter when the disappointment was upon him: "O Jerusalem, Jerusalem, which killest the prophets and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings; and ye would not!"



CHAPTER IX

COLLISION

s characteristic of The Carpenter, as soon as
ce of hope crumbled, to begin the construc-
another. His first plan, that of winning the
m of the capital city to the liberation movement,
arrying. The tenure of his own life, amid the
ards by which he was surrounded, was becoming
, so bitter was the exploiter class because of his
tory work among the people. He must provide
every contingency. An accident to himself
t stop the work. Accordingly he makes pro-
r the propaganda of The Kingdom if he should
away. Some time before this he had sent forth
f seventy emissaries on a preaching tour. On
urn they reported a measure of success. He
joyed, for it was proof that the kingdom of self-
ad vitality in itself — was not dependent on
diate presence. So that he exults, "I beheld
lightning fall from heaven!" He now strength-
llowers to stand alone. He draws in to him-
chosen spirits, and prepares them, should any-
pen to himself, to take the leadership. Little
e accustoms them to the thought that sometime
he must be taken from them; saying, "the Son

of Man must suffer many things, and be rejected of the elders and chief priests and scribes." Knowing the holding power of a personal attachment, he seeks to fasten his following to himself by the ligature of a personal loyalty. His death is to make no difference in their relations with him, for he states that he will still be with them.

It is undeniable, from any study of the record, that The Carpenter assumed a divine title, and sought from his followers a degree of loyalty which amounted to nothing less than worship. This has scandalized many since, and was indeed an offence to some in that day. For we read, "from that time many of his disciples went back, and walked no more with him." There were those in his own Nazareth who were offended at his assumption of a so great title; and for a time a coolness was threatened even from some of his own family. Never-

ıs thought of as very close to the earth — they were such an intimate relationship one with the other at each sent to and received from the other duly credited ambassadors.

The step of assuming the title "christ" seems to have ıused The Carpenter pause for a while. We find him unding his disciples as to the sentiment of the general ıblic toward him. He gets a various reply. "But hom say ye that I am?" Outspoken, loyal-hearted ːter exclaims, "Thou art the Christ!" It is the decidg moment. With an exultant committal, Jesus exaims his gratitude to Peter for so orotund a confidence: Blessed art thou, Simon Barjonah: thy name means ock; and upon this rock I will build my cause." From at time he is to his followers more than a man; he is e divine man. Rome had buttressed its "Empire of e Rights of Property" by surrounding it with a religious nction — the idolatry of the Cæsars! "To the genius the divine Julius, father of his country, whom the nate and Roman people placed among the number the gods," ran the senate's decree. The Carpenter eets them on their own ground. He also asmes the title and prerogatives of divinity, ereby investing his "Empire of the Rights Man" with a sanction equally high, equally ıthoritative. Rome's empire enforced the worship her emperors by the drawn sword. Democracy's npire does not enforce the worship of The Carpenr by the drawn sword. To the query, "can there ıy good thing come out of Nazareth?" it answers, ːome and see."

As his career advances and the opposition intensifies in bitterness, Jesus hardens his note of austereness in treating of the privileged class. He perceives that a man pickled and tanned in the all-sacredness of property rights, and this through a lifetime, has lost the social conscience, is practically in hopeless case, and must be treated as an enemy of the human race. Therefore he draws a sharp line, marking off these unregenerate ones. He pricks them for proscription. He announces that men of a persistently anti-social spirit are not to be dealt with mercifully forever, but are after a while to be cast out from the company of the socially minded and to be destroyed. In the Dives parable, Abraham's nonchalant conversation with the chap in hell is almost creepy in its gruesomeness. The patriarchal father in heaven is exquisitely courteous to the poor fellow, but denies to his torments one whit of mitigation. The

in here with harsh penalties. But economic sins are not so soon discoverable. These lie hidden deep in the social structure. They work their harm indirectly, at long remove from the initiating cause. They are long-range guns, masked, noiseless, smokeless; they kill and keep on killing, and the source of the death is not perceived. These are the dangerous sinners.

Jesus did not toy with conscience, that drama of the soul with God. He inculcated a sense of sin, he sought to sharpen the pangs of guilt. But it was social sin he hit at. The pangs he inflicted were guilt pangs over a society deflowered and dismembered by economic iniquity. Jesus hunted this class down with an unbending austerity. No hint of softness in his conception of the kingdom that he is ushering into the world. He regards democracy as an elemental force, moving down the centuries with might irresistible, and crushing gainsayers like a falling millstone. Those who oppose this force will be frustrated; and those whom it opposes will be dashed into bits: "Whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall, it will grind him to powder." Therefore we hear words of sentence from his lips, hard to the point of harshness: "Depart from me, ye cursed"; "cast ye the unprofitable servant into outer darkness"; he "will cut him in sunder, and will appoint him his portion with the unbelievers."

While he is in the midst of these castigations of the anti-social members of the human family, the time comes round for the celebration of the spring festival. To this passover feast will assemble in Jerusalem devout Jews

from the diaspora of all the world. It is the time of times for The Carpenter to proclaim his message simultaneously to representatives of the proletariat in every country — regions as far-sundered as the Tigris, the Nile, and the Tiber. This passover festival commemorated the delivery of Israel from her slavery in Egypt. It was her annual Independence Day, the anniversary of her economic liberation. But the freedom which they had then obtained under Moses had not endured. A bondage worse than that of Egpyt was now upon the land. It is accordingly a fit moment in which to get a hearing for the new liberation to which The Carpenter is summoning the people. He sets out to Jerusalem to be present at this paschal season.

It appears that he has some idea, as soon as this passover shall be ended, of making a tour of the world. For we find the ruling caste questioning among themselves concerning such a move on his part, as though it were a topic of general conversation: "Will he go unto the dispersed among the nations, and teach the nations?" Such a tour would have been his logical next step. The Jews of the Dispersion had by this time come to be a distinct, an officially recognized section of the nation. Indeed they were getting to be a more important section than the one in Palestine itself. For the furtherance of his propaganda, they would be of strategic value to The Carpenter just now. For through their close contact with the proletariat of the various countries they would be so many roads already opened whereby he could reach the toiling masses in world-wide commonalty. Working-class Galilee was already with him. With

the dispersion also won to his cause, he would be able to get along without Jerusalem until the force of Jewish public opinion outside would compel her traitorous oligarchy to capitulate to him. The fact that the likelihood of such a world tour by The Carpenter suggested itself to his enemies, and that they perceived the advantage his cause would gain thereby, certifies us that it had occurred to him also. For he was a tactician of the first order. He who exhorted his followers to be "wise as serpents" was not deficient in that wisdom himself. His career throughout impresses one as that of a master of strategy.

He himself uses an expression at this time that suggests the presence in his thought of some such plan as a world tour. He was waited upon by a delegation of Jews from the Greek isles and mainland. They had heard of him. Now they sought him out. This move on their part was a small thing in itself. But there carried with it a vast significance. If the Jews of the dispersion were really hearing of him and were beginning to manifest an interest in him, it was a sign that the time was ripe for him to reach out into this world field. He therefore makes no attempt to conceal his joy at the event. He breaks out in an exultant exclamation: "The hour is come!"

In going up to the passover, Jesus makes a state entry into the capital city. Upon seeing him thus enter, the people hail him as "the Son of David." It was a title freighted with significance. David had come forth from the common people. Indeed, in his early days he had been a sort of Robin Hood leading a troop of men in the greenwood, outlaws from the then existing

order of society. For we read: "David th upon departed thence, and escaped to the c Adullam; and when his brethren and all his fath house heard it, they went down thither to him. A every one that was in distress, and every one that in debt, and every one that was discontented, gath themselves unto him; and he became a captain c them; and there were with him about four hunc men." Matthew's Gospel claims for Jesus a lineal scent from this outlaw fellow. Jesus was fond of refer to himself as David's descendant.

The narative states that, when in Jerusalem, J went into the Temple, and "looked round about u all things." The parties in control there should have permitted so close an inspection, and least of from so detective and penetrating a pair of eyes as v now at gaze. For there were goings on in that Tem enclosure which were not meant for the light of c One reads of the Roman conquerors that, in their quent tours through the provinces, they plundered temples, and acquired great wealth thereby. Associa that word "temple" with a modern church build the reader is puzzled at the reference. The thing comes clear, however, when it is explained that in anc days the temples, besides being places for worship, v also centres of finance. Often it was "high finan This was particularly true of the Temple in Jerusal To be a member of its priestly retinue was to be i moneyed aristocracy; for the Temple revenues v large and unfailing. Next to the governor, to be a pr was to occupy the most lucrative position. For the pr

had a slice of all that the people produced. Laws regulated to a nicety what and how much should be brought to the Temple as sacrifice. And these "offerings" were enforced.

In early times the priest got his share of the sacrifices in crude fashion. When the meat had been put into the pot to boil, the priest or his servant came with a flesh hook of three teeth and stuck it into the caldron. He took as his share all that the hook brought out. The sons of Eli were severely blamed in that they sought to select their portions more definitely from the raw meat. But the systematizing went forward, nor was the priest's share lessened thereby. All the skins and fleeces of the animals sacrificed belonged to them, and were sold by them to the tanners and weavers of the city. These priest-princes — for it was an hereditary aristocracy, religiously buttressed — also received the first fruits (that is, the first pick) of all produce of the ground, of the orchards, the best of the dough or bread, the firstlings of the herds or flocks, with the first-born of the children. The last named were redeemable by quit-money, fifty shekels a head if a boy, and thirty shekels if a girl. Thus the priest-princes found themselves in possession of raw materials in considerable quantity, so that they mingled largely in the trade of the country. Practically every priest was a trader. Josephus tells us that some priests in his day had "gotten great riches from these tithes." The cupidity of the Sadducean rulers of the Temple was notorious.

Besides being the centre thus of a busy trade, the Temple was also a kind of banking house. Money was

deposited there for safe keeping. Says Josephus, "the wealthy had there built chambers for themselves." This was because of the sanctity of the place, which gave a measure of security. (Security however which, as we have seen, availed not as against the Romans, who prided themselves that they never permitted barriers of sentiment to impede their wishes at any point; Crassus on his march through the East had broken into the Temple here and robbed it.) The high priest and his set loaned money on interest, and were financiers on a large scale.

The ritual laws themselves were framed for the benefit of these Jerusalem traders. Three times a year the people were summoned to the capital for a sacred festival. The statutes encouraged the people to bring cash with them on these trips instead of goods: "Then thou shalt turn it into money, and bind up the money in thine hand, and shalt go unto the place which the Lord thy God shall choose. And thou shalt bestow that money for oxen, etc. And the Levite that is within thy gates, thou shalt not forsake him." So large by these means had the fortunes of the priest-nobility become, that they invested it in large landed properties outside of Jerusalem—properties which, in addition to their family estates, now swelled with their revenues their already swollen incomes. To assist them in the handling of their business accounts, they had about the Temple a large staff of clerks and officials.

It is not wonderful, therefore, that the "elders of the people and the chief priests and the scribes" had fallen in readily with the Roman "System," whereby, in return for the mere loss of popular sovereignty and

national self-respect, this local oligarchy was buttressed by the Roman legions in its comfortable position on the backs of the people. Nowhere more than in Palestine was Rome's empire of intimidation needed by the native aristocracy. The Jewish populace, incurably seditious by nature and by religion, was at this time rising in revolt against their Jerusalem oppressors, and would have unseated them from their fat privileges had it not been for the Roman garrison in Fort Antonia which overlooked the Temple with its frown of military might.

Even with the help of the Romans, the Temple set were with difficulty maintaining themselves against the rising popular storm. For that priest-nobility had of late achieved a further refinement in their system of exploiting the worshippers at the Temple. A statute prescribed that the Temple sacrifices must be with animals ceremonially clean and unblemished. The priests in each case were the sole judges. This put a leverage in their hands which they had not been slow to use. They had established a market inside the Temple inclosure for the sale of sheep and oxen for sacrifice. A lowly worshipper, poor but with devotion still aflame within him, would come up to the capital at the festival season, and would buy an animal for sacrifice in the public markets of the city where, because of the healthy competition, prices were normal. When he brought this animal to the Temple, however, the priest officials would proceed solemnly to inspect it; and then, with sorrowful countenance, would announce to the trembling worshipper that, nowever sound it might appear to the unpractised eye, the animal was ceremonially unsound.

Thereupon the man was compelled to buy an animal of one of the traders in the Temple. This trader exacted a "ceremonially" advanced price, because the Temple walls shut out competition from the outside; and the trader and the priest would divide the profits. We can well believe that the price of stalls in this Temple bazaar had been splendidly advanced by the monopoly privileges thus conferred. Moreover the Temple tax was payable in the Temple currency only, by reason of that old statute of Israel which declared that no coin bearing the image of a despot or potentate could be recognized as legitimate. This provided work for another class of traders, the "money-changers," whereby a further extortion was practised upon the poor.

The Carpenter "looked round about" on these doings. As a matter of fact he needed not a personal tour to

Judah, in the mines of the Sinai range, and in a hundred galleys of the sea, in order that a few princely and traitorous families in Jerusalem might live in sumptuous ease; Herod gorging himself with infamy in his palace in Jericho, and the Roman invader sucking millions in revenue out of the country to support obscene orgies on the banks of the Tiber. The rage of the people went out principally against the priest class: "They bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers. But all their works they do for to be seen of men; they make broad the phylacteries of their garments and love the uppermost rooms at feasts, and the chief seats at synagogues, and greetings in the markets, and to be called of men, Rabbi, Rabbi."

To the guilt of extortion the priests had added the — to the people — even greater guilt of treason: They were in league with the invader. The first procurator appointed by Tiberius had changed the occupancy of the high priesthood four times, until he had found in Caiaphas a crafty and submissive instrument of Roman tyranny. Caiaphas was the son-in-law of Annas. The "house of Annas" was notorious for its greed. Annas himself had large influence with the Romans, due to his open partisanship of them, and to his enormous wealth. His "house" is charged specifically with the crime of "whispering" — private influence on the judges. His revenues from the Temple booths — "the booths of the sons of Annas" — were enormous. This high priestly family is described as "bold, licentious, unscrupulous,

outburst took place one day
Temple. What the people had be
confirmed now by what his eyes wit
him to one of those fine flashes o
stand out so vividly in his career.
did capacity for losing his temper.
the thongs by which animals had b
were scattered about on the flagging, h
a lash and with it he scourged an en
Temple merchandisers out of the co
street: "It is written, My house shal
of prayer; but ye have made it a de
has excited comment in modern rea
able to accomplish this cleansing of t
handed. The explanation is that h
handed. The city and the Temple
that moment thronged with worsh
ruminating countless wrongs received
those priest-traders. In this deed

the Jewish faith in order that he might curry favour with the Romans made it needful for him, in the midst of the attacks upon him from his enraged fellow Israelites, to picture Jesus as having also suffered at the hands of the Jews. Paul was sincere, according to his lights. He spun a theory of Jesus and of christianity largely out of his own brain, and regarded it as heaven-sent. We, however, have an advantage that Paul lacked. The gospel narratives were not written until after his time, or, at least, not until after the biggest part of his literary output had been completed, and his doctrinal ideas had formed and become set. We therefore have documentary evidence as to The Carpenter, where Paul had only hearsay; and the documentary evidence disproves in toto the theory that Jesus was rejected by his nation. The glad acclaim with which the common people greeted him and saw in him their deliverer, protrudes from every page of the record. The fires of the conflagration that were to break out in revolution a few years later, were already kindled in the hearts of the multitude. The gospel narrative heaves and tosses on a thin crust separating from the volcanic heats underneath. Take away those interior fires, the story is unintelligible. Not a public utterance of The Carpenter but had reference, direct or indirect, to the insurgency that was a-boil in the hearts of the people. He was never at pains to seek popularity; it was thrust upon him. His effort was to curb that popularity rather than to incite it. Until he appeared, the people were "as sheep not having a shepherd." Now that they had obtained a shepherd, they rallied to him with an embarrassing wealth of loyalty.

_ ... , ... could not so much
people all hung upon him, listeni
him, All men seek for thee." As
story throughout, stand "the multi
the narrative is meaningless.

And this popularity followed him
this last week — it was to prove l
order to draw attention to his messa
entry into Jerusalem dramatic by
procession; and "a very great mult
garments in the way; others cut dc
the trees, and strewed them in the
"all the people were very attentive t
cleansing of the Temple, driving out tl
and officially entrenched thieves who
preying on the people, was an immed
"Then assembled together the chie
scribes, and the elders of the people,
the high priest who was called Cai-

hangers-on who shouted for his death when he was brought before Pilate, brings no weight of contrary evidence. In every city is a rabble that can be suborned for any purpose whatsoever; and we are told that this particular group — an early-morning gang — had been expressly coached by the Caiaphas coterie as to what they should say. So greatly was Jesus the popular hero that when he wished an animal to ride upon for his state entry into Jerusalem, or a room in which to celebrate the passover feast, he is represented as merely sending a request for the same and taking it as if granted; and in both cases the confidence was not disappointed. We can well believe of the opposition, therefore, that "when they sought to lay hands on him, they feared the multitude."

The Carpenter now was safe so long as he was in the presence of the people. His bearing at this time evidences his perfect assurance of safety, provided they were around. For we read that "he taught daily in the temple." He was at home in the restaurants and wine-shops of Jerusalem, and by his winsome camaraderie made friends among the common people everywhere. The philippic he delivered at this time against the Jerusalem oligarchy would not have been possible in one who had not the backing of the populace. For that invective is in words which sting like whip-lashes. As a piece of concentrated verbal damnation, it stands probably without a peer. The hot metaphors race upon the heels of one another, surging from out of an oceanic wrath and speeded by a poet's command of epithet: "Woe unto you!" "Ye devour widows' houses; ye

Of similar strain was the parable of
— those rulers of Israel who forgot
at the head of the nation was a stew
used for the people, and who exp
their own enrichment! "And the c
scribes sought to lay hold on hi
people; for they knew that he had
against them."

His purging of the Temple — th
of the Jewish nation, the centre of
his invective against the traitorous
now introduced the Nazarene to the
from abroad who were in the city fo
The Jews of the dispersion were fanati
ment to Israel and to her tradition of
so much so that their presence in t
time was always the signal for extrao
on the part of the rulers against outbre
seat was at C

assover season a few years before this, Archilaus the lerodian king had slaughtered three thousand of these ewish pilgrims. Moreover because of Rome's mount- ıg jealousy of Jerusalem — the latter disputed with ome the honour of being the world capital — the em- ire was putting ever increasing dangers in the way of he Jews of the dispersion to revisit their holy city. hese pilgrims, therefore, hailed with joy this popular ero from Galilee who was announcing the advent of new order of society: "The Pharisees said among hemselves, Perceive ye how ye prevail nothing? behold he world is gone after him." The Jews of the diaspora vould go back to their homes when the passover should e ended; back to the valley of the Euphrates, to the Greek islands in the Ægean, to the ports of the Mediter- anean from the Pillars of Hercules to the Caspian Sea; ınd there they would tell how a leader, a redeemer of he working class, had at last appeared; and they would prepare an entry for him into their countries, when he ihould reach them on his tour among the nations.

It would almost seem as if the fear of some such a tour on his part, as soon as the passover should be ended, prompted the Temple clique to action; for it was when he was eating the paschal supper that they came down upon him. A few hours more, and there would be noth- ing to keep him in the city, for the passover would be closed and he would be free to follow up among the nations the success which his daring in the presence of representatives from all the world had in the last few days achieved for him.

A COMPLIMENT is due the Ca
shrewdness which they display
capture of The Carpenter. Jesus,
present, was safe. In the daytime
openly: "Then said some of them
this he whom they seek to kill?
boldly, and they say nothing unto h
the time of danger, for then the pe
seems that Jesus accordingly conce
carefully after sundown. He did
the city then, but went outside the v
fields. He also took the additional
two of his disciples with swords.
to have hidden his place of nightly
find that the authorities were ba
Judas would not have been negot
needed some one on the inside

man knew where he was, he should show it, that they might take him."

The night of the paschal supper presented to Caiaphas and his party the opportunity they sought. The Carpenter realized the danger; nevertheless he did not permit it to take him out of the city on this night when the passover was to be celebrated. Another name for the supper was, The Feast of Unleavened Bread; because the Israelites in their haste to escape from the brickyards of Egypt had not had time to set bread for the journey and allow it to raise. An upper room was chosen by Jesus, perhaps for the reason that it could be more easily defended in case of attack. The venom of the privileged caste against him has now reached a point where his chances of life are slim. And he purposes, if this shall be the last passover he can eat with his disciples, to make it a memorable occasion. It was customary at this feast for the youngest present to ask: "Why is this night different from all other nights? what mean ye by this service?" Whereupon the head of the family or of the company would reply by a recapitulation of the history of the escape out of Egypt. Jesus seizes upon this custom to connect forever after his own movement for the liberation of the people, with this supper. With characteristic brazenness the Jerusalem set had wrested the paschal feast from its original significance; they were proclaiming themselves to be the successors of Moses. Jesus pointed out the ludicrousness of this position: "The Scribes and the Pharisees sit in Moses's seat." The priest-mind was keen to garnish the tombs of the prophets — those revolutionists who were dead and therefore safe — but they had no ears for this plebeian

and dangerous fellow from Nazareth. They embalmed Moses, the labour-leader of the past, into the orthodoxy of the present. As is done in every age; your true conservative is he who worships a dead radical. Jesus now purposes that this indecency shall be permitted no longer: "With desire I have desired to eat this passover with you." And he proceeds to point out the parallel between that ancient deliverance under Moses, and the one to which he himself is summoning the people. He bids them, should he be killed, to celebrate him also in this feast for all time thereafter. The wine and the unleavened bread, which memorialized Israel's escape from the slave pens of Goshen, were to be symbols also of this new restoration unto which he was summoning them. "Do this, as oft as ye shall eat it, in remembrance of me."

The Caiaphas set had already begun to tamper with the disciple band, by holding out bribes of money. Hints to this effect had reached Jesus, perhaps through some member of the upper class; for patriotism still lived in the breasts of some of the Jewish nobles. The glitter of Roman gold and Roman pomp could not dazzle from their vision all remembrance of Israel's tradition of democracy. So that, "among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue." Nicodemus was one of these. Another was Joseph of Arimathea, "a good man and a just."

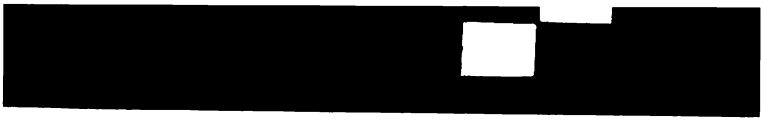
Wherever the leak, Jesus got the information. At the supper he refers to it. Some one of the disciple band, says he, has been listening too willingly to the clink of

money in the palms of the enemy. There is an interpolated statement here that Jesus pointed Judas out as the one. This is in line with the motive which is especially conspicuous in the Fourth Gospel. Its writer thinks of the death of Jesus as a theatrical event, planned and rehearsed long before. To him the scene on Calvary is a dramatic performance to which the actor went with his stage manners on, knowing beforehand just how it was going to happen and chiefly concerned with acting his part impressively. The high irreverence of such a view seems not to have struck the writer. If there is one characteristic in The Carpenter more outstanding than another, it is his genuineness. Cant and affectation of any kind were to him a thing detestable. There was in his make-up a refreshing absence of staginess. A man brought up among the working class, and trained through the greatest part of his life as a mechanic, does not attitudinize, either before his companions or for posterity. He has a work to do and he does it, and he subordinates all things else to its accomplishment.

The impossibility of treating so genuine a man as this from the view-point of a poser, is seen in the contradictions that arise when these artificial motives are interpolated into the record. After stating that Jesus had pointed out Judas as his betrayer and had bade him go and consummate the villainy, the record adds: "No man at the table knew for what intent he spake this unto him. For some of them thought, because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of." But the greatest contradiction of all is that which pictures the death of Jesus as a suicide, a sublime one to

be sure, but suicide nevertheless. There are situations in which it is easier to die than to live; the brave choice is to keep on living. If Jesus had brought his cause to a point where the pressure began to be felt, and then voluntarily left that little band to bear the brunt alone, it would not be reckoned in him for heroism. But such a supposition is not necessary from the records taken as a whole. The Carpenter wished to live. He fought against death to the last.

Judas was the only disciple who was not a Galilean. It is more than likely that the other eleven had now and then taken advantage of this fact, making him understand that they were nearer to their Nazarene leader than he could ever hope to be. Perhaps it was because of this lonesome position of Judas that Jesus had selected him out to be the treasurer and therefore the business agent for the disciple band. But this had not altogether succeeded. Galileans, in the intensity of their patriotism and their working-class consciousness, were marked off so sharply from the other sections in Palestine that there was a solidarity among them. And Judas was still isolated. Apparently the astute clique of chief rulers, perceiving probably from his accent that Judas was the only non-Galilean among them, focussed their temptations upon him. It seems that he had thus far listened to them only tentatively and had not as yet come to the yielding point. Now, however, hearing the enigmatical statement of Jesus to the effect that one of the disciple band was listening to treasonable proposals, he is self-accused by a conscience natively tender and quick; he infers that his coquetting with the rulers is discovered, that it is all



› with him henceforward with the disciples. In the nfusion of his spirit, he impulsively decides to take the ep. Making some excuse or other to the company about ying provisions for the morrow, and having learned here they intend to go after the supper, he leaves them, esents himself to the chief priests, and accepts the bribe fer. "And they were glad, and covenanted to give him oney. And he promised, and sought opportunity to etray him unto them in the absence of the multitude."

Judas was not altogether bad. The fact that The arpenter, who was highly clairvoyant in reading char- cter, chose him out from the large number of his followers o be one of the twelve — the inner group — speaks nuch. The fact that out of this twelve he was picked or the trusted position of treasurer, speaks still more. urther still, the fact that his own conscience, immedi- tely after the traitorous deed, accused him with an tter abandon of remorse, speaks most of all. In less han twelve hours after he had done the deed, he comes o himself. Thereupon, man-fashion, he seeks to make mend in every way possible — he puts forth an utter effort o save his master. He goes to the chief priests as Jesus s about to be sentenced, and recants his recantation. It is a perilous step for him personally. Nevertheless he takes it and without flinching. He stands boldly before the tyrannical chief magistrates and pleads the cause of his aforetime lord. It is one of the most courageous acts recorded between the covers of the Bible. For this was during a reign of terrorism, when even members of the rul- ng class such as Nicodemus visited the Galilean by night, f they visited him at all. Free speech was not tolerated.

...ged at for his pains. Thereup
by the proceeds of his deed. He t
of silver at their feet, and makes tl
he "departed, and went and hange

**Judas is an illustration of the in
the personality of The Carpenter
who came within its magnetism. N
through a carefully rehearsed par
magical a spell upon the hearts of
appearance and make-up are not d
portrayers show highest art, for the
is that in which the words and deed
describing. Reading thus between tl
Workingman of Nazareth a titanic
with a heart rarely combining stren
one who was genuinely a friend of th
with a great love and hating their op
hate, and thereby weaving a spell
which no offer of gold or pl...**

round about him has been tense with spydom and treachery. He has got through the perilous week thus far, and is nearly at its end. It will not do to take chances now. He deems it safer to get outside the city walls. The narrow streets of Jersualem, particularly during the unlamped night, afford too many opportunities to hired bands of assassins operating under cover of midnight brawlers. Therefore he brings the supper to an end, in order to get out into the open country: "Arise, let us go hence." He is prepared to fight his way out if necessary: "He that hath no sword, let him sell his garment and buy one. And they said, Lord, behold, here are two swords. And he said unto them, It is enough."

It had been his custom to bivouac at night in an olive grove beyond the brook Cedron. Thither he now leads his eleven. They reach there safely. But it is not a time to omit precautions. He leaves his disciples to serve as a lookout: "Tarry ye here, and watch." He himself goes to another part of the garden, perhaps where the ground is higher. The wait is not for long. He discovers that his fears were well-grounded. The lanterns of an armed cohort coming out against him suddenly round into view and cover every avenue of escape — weapons glittering in the light of torches. He is in a trap. Judas has played his part well. The high priests have got from Pilate a detachment of soldiers from Fort Antonia — the Jerusalem fortress named after Mark Antony — and are come against Jesus strongly armed. Escape is cut off. The multitudes, who have been his natural defenders, are far scattered through the city, sleeping off the effects of the feast. Word of his danger cannot reach them in

... his agony. Just when his ca
move so auspiciously, with the re
world-wide dispersion rallying to l
ing wedge among the Jewish ruling
ped in the dark and slain in this fi
down! Not fear for himself caus
Gethsemane moment. He had bee
life of hardness. Nerve flabbiness
up. No bodily shrinking, or the d
death, could have wrung from him
great drops of blood falling down to
fear was for the stability of his disc
had already gone over to the enemy
thus with them all? "I will smite th
sheep of the flock shall be scattered
iety for the continued ongoings of t
in his request a few minutes later
unsuspected by the enemy, or they w
it—that his

plumbed, pearl beds of imagery as yet untapped. He was the livest man that ever lived; and he was never more alive than at this moment wherein his previous successes in Galilee had culminated in far more important successes in Jerusalem itself with the eyes of the world at gaze upon him. A master of situations, a prolific brain, of unwearied intellectual energy, a tireless activity, an elasticity of mind that was adapting itself with ease to the most widely divergent conditions, rich in passion, bending everything to his iron will — these powers were now redoubling beneath the stimulus of success and popularity. That rarest of blends — a man of imagination and action — he was but just at the threshold of his career. Hence the Gethsemane prayer, the strong man crying out against his untimely taking off. That prayer is incontrovertible evidence: the death of Jesus was not a self-murder.

The soldiers close in on him. They greatly outnumber his company. But there is something siderial in the majesty of the man, They fall back. Peter, impetuous as ever, seizes upon this moment of their discomfiture to draw his sword. Apparently there ensues a more or less serious scuffle. A young man of the disciple group, who seems to have been John Mark, got into the thick of it and only escaped by leaving his linen garment in the hands of the soldiers and fleeing naked. He was known afterward by the epithet, "the stump-fingered," and perhaps received the wound in this midnight scrimmage. Turning to the "chief priests and captains of the Temple, and the elders which were come out against him," Jesus taunts them with their cowardice in coming upon him in the night and for not daring an open challenge in the day-

..., apparently at a quiet sugg
from Jesus—his resourcefulness not
now. He himself is taken into custo

The Caiaphas band drag him to im
now about midnight. The thing must
fore the multitudes wake up the nex
wind of the affair; therefore legal forms
The hold of this popular hero on the
that if his execution is delayed until th
of the move they will rally to his defenc
by force of numbers. "Straightway,"
proceed to convict him before the eccles
This accomplished, they bear him be
governor, Pilate. The haste with whic
pedited the matter is indicated in that
begin to crow until the trial has well
charge they bring against him was stran
stirreth up the people." "We found th
ing the nation, and f...

by Herod the Great's ostentatious gift of this Temple structure out of money pillaged from the people. No smoke without some fire; people could with reason believe that Jesus was going to raze this building to the ground.

It has been imagined by some that Pilate had a spasm of conscientiousness, and was sincerely desirous of saving Jesus from death. But his sincerity will not stand close examination. History has dealt with Pilate's reputation unfavourably; it accuses him of "venality, robbery, persecutions, wanton malicious insults, judicial murders." His financial crimes in Palestine, his cowardice, and his true Roman cynicism toward virtue of any sort, had incapacitated him for a just and straightforward course in any matter. He passed his days and nights amid a horde of intriguers, in a welter of petty greeds, lusts, rivalries, and palace revolutions. Hardly would an archangel have been proof against so corroding an environment. Any one who knows Pontius Pilate, or in fact any other of the Roman governors of a province in those days, will understand that conscience was not a part of their make-up. They were not chosen for the place because of their moral sensitiveness and ethical insight. Their job was that of slave driver over an entire province. Brutality and moral bluntness were the qualities needed. Tenderness of conscience would have operated as a distinct disqualification for the office. Pilate's show of friendliness toward the prisoner in question seems to have been prompted in part by a motive of personal pique. He and Herod had had a falling out. "They were at enmity between themselves," is the way the narrative states it. Pilate

believed that Jesus was raising an insurrection in order to make himself king of Palestine; therefore he seems to have been willing to leave this artisan pretender alive for a while, to serve as a thorn rankling in Herod's thigh.

But Pilate had a still more urgent reason for his show of decency toward Jesus. And this was, fear of his wife. Pilate's wife had had a dream concerning this prisoner. Perhaps she had seen him hauled through the streets that midnight, bound and helpless; and her sympathies, woman-fashion, had been aroused. One of the characteristics of The Carpenter throughout was his influence over women. From the first he attracted their attention and won allegiance from many of them. They, perhaps more than any other class in that day, needed a deliverer. The despotism that was upon the lower orders everywhere, was upon them in redoubled heaviness. They were

spread. We read, after the state entry: "When he was come into Jerusalem, all the city was moved, saying, Who is this? And the multitude said, This is Jesus, the prophet of Nazareth of Galilee." All circles in Jerusalem were twittering of him.

Anyhow, the dream has made her superstitious. It appears further that she is of a more or less assertative temperament — in fact, that she often governs the governor. For she speaks her mind now to Pilate with immediacy and a measure of emphasis: "His wife sent unto him, saying, Have thou nothing to do with that just man." And Pilate proceeds to obey. Confronted by the Temple set, he tries in squirmy fashion to dodge the issue. At last he finds it easier to kill Jesus than to obey his wife. But he realizes that an uncomfortable half-hour is awaiting him in the house as soon as she gets the news. Hence the theatrical hand-washing. We are unable to detect in that ceremonial any sudden conversion to sentiments of justice and humanity on the part of this cynical Roman, waist-deep in human blood, a liar and a trickster throughout. This hand-washing ritual was itself a lie; for he avowed the while, "I am innocent of the blood of this just person." Pilate, Pilate! just a few minutes before, you stated to Jesus: "I have power to crucify thee, and have power to release thee." Not thus, Pilate, will you find answer to that question of yours, "What is truth?"

No. That basin of water washes not the blood of the Galilean from the hands of the Roman Empire, red with world-wide spoliation. It was Rome that put Jesus to

death. The Jewish method of capital punishment was by stoning. The assassination of The Carpenter, a deed that has sent a thrill of horror through the heart of humanity ever since, was perpetrated by Rome and by a handful of Romanized renegades among the Jewish privileged class. The hand-washing scene was but Pilate's spectacular — and one likes to believe ineffectual — attempt to restore peace in his family.

On the way from the Prætorian to the place of crucifixion at the gates of the city, Jesus was unable to sustain the weight of the cross. He does not seem to have been of rugged physical proportions. True, in the present case he had been weakened by the sleepless night through which he had just passed and by the scourgings. Nevertheless a man of robust frame could have withstood that ordeal and still have endured the load as far as the city gates: for prisoners were not required to carry

this connection we think also of Julius Cæsar, that tall, slim form, his high-pitched voice rising into shrillness in public speech; not marked for robustious health; fighting fever; prematurely bald; overtaken in middle life with nerve breakdown. And we are reminded anew that one need not be a great animal before one can do a great work.

There was a ghastly fittingness in the mode of death which was meted out to Jesus. Crucifixion was characteristically Roman. It was the method by which those lords of the earth put their slaves to death. So common was it becoming, because of the rapid increase in the number of slaves and because of the waxing severity of their treatment, that the cross may almost be said to have been the badge of the Roman Empire — the sign and symbol of the slavery by means of which and for the perpetuation of which that empire existed. When the slave insurrection under Spartacus was finally quelled, six thousand crosses along the road sides, with a slave spiked to each, was Rome's way of memorializing her victory. For workmen to join an insurrection, meant always a risk of crucifixion. Jesus with entire candour pointed this out to those who thought to enlist under him. He demanded of every recruit a willingness to be crucified: "If any man will come after me, let him take up his cross."

Attached to the slave stable on every private estate was a cross or two, as part of the regular equipment of the tool shed. It was natural that the slave master should have chosen this method of execution. Because in it the victim's cup of degradation was filled full.

Humiliation is the principle on which slave masters operate everywhere; and particularly was this true in the Roman Empire where the slaves were of the same colour as the masters, often knew more than those masters, and therefore must needs be cowed to an utter degree. As anything that aroused self-esteem in the slave was in highest measure dangerous to the master; so, contrariwise, anything that degraded the slave was serviceable. For the idea underlying the Roman system was that only the owner was a man; his slaves were "articulate instruments," quite sub-human. It was important, therefore, that a consciousness of his sub-human state should be dinned into the slave night and day. For until the last spark of self-reverence had been quenched within him, he would cause his owner nightmare fears of insurrection.

Hence the use of the cross, because it was found an excellently dehumanizing instrument. It combined in

the rest of his "agricultural implements" in a proper state of terrorism. In Roman chronicles we read of slaves being crucified for minor offences, such as the accidental breaking of a dish, and we exclaim against the owner's short-sightedness in permitting passion to cause him the loss of valuable human property. But it was not so short-sighted as it might seem. A crucifixion every so often was good policy on the part of a large slave owner, for it supplied the element of intimidation which was essential to an industrialism based on slavery, and the expense of which intimidation was figured in as a fixed item in the cost.

To an industrialism based thus on human degradation, The Carpenter with his teachment of self-respect had been a fatal enemy. He was indeed "perverting the nation" against the Romans and the system for which the Romans stood. His inoculation of the working class with the germs of inalienable divinity was making it highly inconvenient for the Romans and their minions in the Jerusalemite set to use the common people for revenue only. Therefore as a means of preventing any further spread of the poison and of neutralizing the amount of it that he had injected into the people's veins, his death by crucifixion. He had spoken of himself as an impersonation of the proletariat. Therefore in his degradation by means of the cross, that proletariat could see themselves degraded and reduced to their proper sphere once more.

To this indictment of the privileged class of that day one or two exemptions must be made. We have seen that in some of the "elders," patriotism and the idea of

human rights had not entirely decayed. Chief among these was Joseph of Arimathea. A man of wealth, he had divested himself of the prejudices of his set. Furthermore he had courage in rare degree, for we read that he was "a counsellor; and the same had not consented to the counsel and deed of them." Though profiting personally by the Roman occupancy of Palestine, since it made his own revenues more secure, he refused to be warped thereby from straight thinking. We read of him that he "also himself waited for the kingdom of God." That kingdom, as we have seen, meant the universal reign of justice, and carried with it as one of its primary implications the off-throw of Roman rule and the return of sovereignty to the people. Thus though a man of riches he was also a man of ideals — he was "rich toward God." He had kept his money in its proper place as "means," not an end in itself. Therefore he had not lost self-respect;

at the start-off, "I have not come to destroy." He thought of his work throughout as that of a constructionist. Society's safety was his aim. To this end his name, "Preserver," had been given him by his mother: "Thou shalt call his name 'Jesus'; for he shall 'save' his people." His vehemency against the exploiter class was because he perceived them to be destructionists. A civilization founded upon property rights is built upon the sands, and will not stand the backwash when the rains set in. This counsellor Joseph believed that Jesus was right, and that only a civilization founded upon human rights, with property as a subordinate, an underling, can permanently endure. Therefore he was willing to give The Carpenter a chance to make alterations in the edifice, in order to give it a rock foundation. To be sure, alterations in the house one is living in is a time of tribulation. But he believed it better to suffer the temporary annoyance than to live in a building whose foundations were crumbling day by day.

Men of means who throw themselves like this Arimathean into movements of social renovation, declass themselves and are cast out by their set as traitors. But their justification does not tarry. A few years after this, and Joseph the Counsellor was able to point his short-sighted associates to Jerusalem in ruins, Palestine devastated, and the people — a hundred thousand of them — deported into slavery; and he could remind them of the words the slaughtered Carpenter had used, who "beheld the city and wept over it, saying, If thou hadst known, even thou, the things which belong to thy peace! but now they are hid from thine eyes. For the days

shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation."



CHAPTER XI

BAD FRIDAY

THE murder of Jesus was the greatest crime in history. It removed the one person who was able to awaken the proletariat of the ancient world, and to guide it after being awakened. As it was, that proletariat, left leaderless, either lashed itself into a frenzied and suicidal fury, as in the Jewish War of Liberation three decades later; or else — and this was the fate of the masses in most of the countries — it despaired of any rescue from the hand of the oppressor, and slumped into the animalism that ever accompanies despair. No authentic monument marks the skull-shaped knob of ground outside Jerusalem where the murder was committed. But it needs no monument. The Orient as it is to-day, and as it threatens to remain for millenniums yet to come, is a tombstone sufficiently dismal, recording the event.

A ship master on the Ægean about this time heard a cry from one of the coasts as he sailed by: "Pan is dead!" It was the death cry of the ancient world — of its joy, its genius, its aspirations, the music of its laughter; zest and gladness gone. The modern mind has become wonted to the notion of the Orient as an inclement and wilderness spot on the face of nature. The unclad hills, the dry valleys becoming torrential in the rainy season, the

impoverished soil, a shiftlessness and despair upon the people, mark a region that seems to have been cursed from the beginning — a land never meant for habitation. But that country was not ever thus. As Polonius would say, "this effect defective comes by cause." Time was when those eastern coasts of the Mediterranean knew joy and fertility. The present devastations were once thickly peopled; the population now is but a fourth part of what it was before the Romans came. There were great cedars on Lebanon and fir trees along the slopes of Gilead. Normally the flora of Palestine is of surpassing wealth, including three thousand species, from the Alpine heights of Carmel to the tropical heats of the Jordan Valley. In the time of which we speak, that flora was in evidence. There were roses in Sharon, and the lily in a thousand valleys. Music was heard on the terraced hills at night, when the keepers of the vineyards were

heart of man from that day to this. The Ægean was dotted with sails. On many an isle of Greece, burning Sapphos loved and sang. Pan with his shepherd's flute made the groves merry with melody; white-robed maidens framed processionals to the temple; and all the people joined in the chorals. Religion was joy.

It was a time of the flourishing of the arts. Freedom was in the air; therefore a creative spirit kindled in the heart. The vases, pots, and hangings which we guard to-day in museums, were the household crockery and articles of common use in this former age, before slavery's cramping grip had made man's right hand forget its cunning. The East was the home of elegance and the arts of life. Worm-eaten carvings, pieces of rough pottery, scraps of figured cloth, which to-day we look at in glass cases, are the wreckage from the ordinary industrialism of that time. The beauty of which these are fragments surrounded then the whole of life. Not without cause has been the nostalgia of man's spirit ever since for its homeland under Eastern skies. That East was the seat of a rich and advanced civilization. They had industrial processes which are the despair of artisans to-day. Damascus blades of raw steel brought from India were of wondrous hues and beauty. They were tempered so that one could double and redouble them, after which they would spring back to a straight line. Several of the finest dyes and pigments ever possessed by the world are now lost. There is even a hint that they possessed the secret of malleable glass, so that a goblet which was dented by a fall to the floor was straightened back with a hammer. There were mosaic workers, sculptors, en-

gravers of gems, workers of artistic pottery and metal. The noise of the loom was heard, the caldron of the dyers boiled merrily. Handicraftsmen wove their vision of the world into their art products — rich hangings, cups of onyx and myrrh, preciously wrought vases. It was the age of the arts and crafts.

Oppression arose, seeking to use people as tools and not as an end in themselves. Whereupon the gladness took fright; creative art caught chill and sickened. For art is the expression of a man's joy in his work. Slave labour never yet produced art, and never will. The people rallied against these native despotisms and were in a fair way to regain the ancient freedom. Then Rome came, Rome the blighter. Rome tied together the local oppressions into a world-wide cohesion, and unitedly they intimidated the earth. Thereupon there was no more spirit in the people. They became afraid for the terror that flew by day, and which like a pestilence walked upon them in darkness. The destruction wasted them at noonday; for a thousand fell before the invader, and ten thousand at his right hand. The rule of the few, by the few, and for the few, took the place of joy and privilege for the many. Therefore that cry, "Pan is dead." Pan represented liberty and joy, and the arts which spring from liberty and joy. With its passing passed beauty also; for art and despotism are contradictories. Under the rule of the unimaginative Roman, joy and its attendant creativeness were starved out of the subjugated many, and fattened out of the too favoured few. There settled down upon the Orient a sense of the bankruptcy of life, the breakdown of ideals.

Now, two thousand years after, the desolation is still unlifted.

The Carpenter of Nazareth saw in his day the fateful tendencies coming to a head, and he set himself against them. He was the spirit of the East, the spirit of freedom, the spirit of fellowship, lifting its cry against the hard materiality that with crushing military might was advancing from out the West. He stood for industrial liberation, because he was a hand worker and a lover of beauty. Economic facts have a way of translating themselves into moral and artistic magnitudes. Jesus was supremely the artist nature. Not merely that he had a poet's command over the resources of language, and a rarely rhythmic utterance. His whole temper was set to beauty. Rich blooded, an incomparable wealth of emotion, alive in every pore, with a sure dexterity and a joyous reaction to the thousand stimuli of sense, his was the most truly artist nature the Jewish race has produced. He was the flowering of the genius of the teeming, the creative East. His stories, the casual inventions of the moment, furnish by-words to the literature of all time — in every touch the magic of the artist. This poet and handicraftsman of Nazareth set himself against Rome's industrialism based on slavery, because he knew that only in freedom can worth-while work be wrought and worth-while lives be lived. But Rome triumphed. With the East, beauty perished from the earth. Golgotha set back the clock of time an incalculable distance. Only mounds now to tell where cities sank and died away. The traveller to-day passes over stretches of gray desert. The sites of unremembered cities are now dunes — drifting sand.

There is something in the Golgotha scene, however, which bereaves it of its palsying power. And this was the determination, the unsurrendered will of the Leader even as he hung, dying. The liberation movement is to his thought elemental, invincible; so that it imparts something of its own immortality to whoso identify themselves with it. He sees it with prophetic eye as it rounds and swells into the future, a very river of life across the centuries, and bearing on its ample bosom all who entrust themselves unto it. Never for a moment does Jesus think of himself as passing out of existence. He and his Cause are one, and both are indestructible. "Lo, I am with you alway, even to the end of the world," is his word at this time to his disciples. And he even goes into some detail in instructing them what to do when they shall have recovered from the shock of his execution as a slave. He tells them to go back to Galilee for a so-

'Blessed are the barren and the wombs which never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us.'" And he takes this occasion to remind them that the empire, that systematic assault on the liberties of the people, is as yet only in its beginning. Like a piece of wood not yet seasoned, what will be its doings when it shall have come to its perfect work: "If they do these things in the green tree, what shall be done in the dry?"

Upon the cross he is not permitted to forget the Roman Empire — the unshamed and organized plunder for which it stands. One of the sights which greet his eyes, before the blur and the mist set in, is a group of Roman soldiers stealing his clothes. Matthew naïvely states that they did this in order to fulfil scripture — "that it might be fulfilled which was spoken by the prophet." But the facts seem to be that they saw here a chance to annex some property without working for it, and the helplessness of the owner at that particular moment so far from deterring them was but an added reason why the annexing should take place. Rome plays her part to the last.

And so does Jesus. It was a merciful custom among the Jews during a crucifixion to give to the victim a potion of medicated wine to deaden his sensibilities. The draught was provided by a society of charitable women in Jerusalem. In the present instance this drink was refused — Jesus had work to do. We read: "Now there stood by the cross of Jesus his mother." The son proceeds to make arrangement for her future abode, an arrangement which

spring are concerned, are comm
by emotion and the maternal
we find his mother not only pr
For the narrative specifies th
the cross of Jesus," as opposed
in the immediate vicinity. It
will and firmness of purpose, wit
narrative opened, are nothing c
now is witnessing. From the
bours back in Nazareth, a sc
family. For the humiliation of
aggravated in this case by the ass
Mary, however, is uncowed, unte
takes a stand by the side of the
pating in any obloquy that may
From that post we behold her l
in the face.

The physical sufferings which
were not then what they would b
erns are in the school of softn
brutalit-

empire, based as it was on terrorism, officially favoured the governor who repressed the people most effectually. They were sheep at the mercy of ravening wolves. The basic principle of the empire was that part of the people are eaters of the other part by divine right. Born in a public stable, brought up in a hut, eating porridge from a common pot in the midst of the family circle (not always sure even of porridge), sleeping at night on a mat taken from a shelf by the wall and laid on the dirt floor, going out day by day to sell his labour under conditions galling to a high-spirited workman — neither a man brought up thus, nor his mother, would be tenderlings. They had become accustomed to the sight of blood. Moreover, the member of the family now picked for slaughter was in some respects better off than those left behind. For slavery was creeping upon the population so rapidly, that a fate worse than death was perhaps in store for the living.

Another disciple is standing by — John. Jesus nods toward him with his head — his hands are spiked to the beam — and says to his mother, "woman, behold thy son," the term "woman" being the translation of a word of kindly and customary address. And, bowing to the other, "behold thy mother." The narrative states that, "from that hour that disciple took her unto his own home." We are compelled to infer that Jesus had a purpose in bringing these two together. The move could hardly have been prompted by distrust of his brothers, of either their willingness or ability to provide a home for their mother. That were a reflection upon those brothers which is not justified by the data

as an irreconcilable. He had be
perilously good terms — with the C
Jesus was captured in the olive gr
the council, John's influence at cou
thither. For we read: "That disc
the high priest, and went in with J
of the high priest." Add to this
with the aristocracy, a temperame
and we have all the factors for
once the magnetism of the maste
moved. But with Mary as his a
danger disappears. No more see
the hands of those in charge of th
The established class, which is "gorge
lives delicately," invades the stoutest
no longer invade John's heart. An un
close to him from now on. We hav
in the shaping of three other out-an
three is now to be added a fourth.
the obligation here laid upon her we

:r was numbness. They were utterly dispirited: trusted that it had been he which should have re-ed Israel." But the numbness disappears. A ɑ to life and hope takes place. Before long, ıough urged by an unseen Leader, the march had come so suddenly to a stop sets in again with tread of a conqueror. Concert now takes the of that disorganized condition. They secure ıdquarters in Jerusalem itself. There they assem-hemselves. Among them in these gatherings was ry the mother of Jesus." Once again we are ıded of Cornelia, mother of the Grachii, who, beholding her two sons killed for advocating the ɜ of the people, continues to carry on the work; ıelia, summoning men of affairs to her villa near ɑum incites them to insurrection and sends them in the cause to which her sons had paid the last ɑeasure of devotion.

t sceptics strive to explain it away as they will, ıistorical fact is that Jesus dead was more alive Jesus living. There was a something which the and the spear could not reach. And now mightily ıergizes. Upon the disciples, previously despair-a strange work is wrought. A very fanaticism ɔurage has come upon them. When the rulers elders and scribes "saw the boldness of Peter John and perceived that they were unlearned ignorant men, they took knowledge of them. So let them go, because of the people. And being ɔ, they went to their own company, and reported hat the chief priests and elders had said unto

... one accord in the Tem
house to house, did eat th
singleness of heart, praising
all the people."

"Favour with all the peo
seems that Jesus was so po
death as a slave at the han
shaken that popularity. If
His crucifixion was attended w
ance in Jerusalem. So consi
described in terms of an eart
Temple rent in two, "and the
the earth, and the earth did q
and the graves were opened."
of the oriental imagery, height
by the repetition of the story f
score and ten years before it
we can detect a substratum o
bance of serious proportions tool
but extremely credible. It was
city as we have seen

under heaven." They had been asleep at the time Jesus was seized. In that Gethsemane capture, "all the disciples forsook him and fled." As has been hinted, this need not necessarily imply cowardice. In the light of the entire narrative, both before and after, their escape seems rather to have been prompted by a right motive; namely, to run into the city and rally the people to the defence of their hero. Had the crucifixion been delayed a few hours longer, they would probably have accomplished their end. But he was led away to death early that morning — so expeditiously in fact and with such a disregard of the established procedure, that the thing was more a legalized lynching than an execution. A wailing crowd had followed the march to the Calvary spot; but the mob, left leaderless, was as yet too few in numbers and too unorganized to attempt a rescue from the Roman cohort. By afternoon, however, the people as a whole would have recovered from their heavy sleep of the night before, and would have received the news of the crafty stratagem which the Temple clique, in conjunction with their co-partners, the Romans, had perpetrated. It was too late then to tear their hero down from the cross alive, but the infuriated populace could vent their feelings on the Temple oligarchy; and this is what they seem to have done. Roman guards would after a while quell the uprising. But not until the great veil which hung before the court of the Temple had been torn asunder in the riot, and the city shaken from end to end.

This manifestation of the popular favour wherewith The Carpenter was regarded, continued and grew amaz-

souls." A short time more
men was about five thousand
multitude of them that beli
one heart and of one soul."
garchy can do, the movemen
in Jerusalem itself, where the
selves secure against intrusion
a following from the outlying
the popularity of the liber
"The people magnified them,
a multitude out of the cities
short time after this we overh
the adherents of The Carpenter:
thousands of Jews which believe

The oligarchy is in panic. '
with the officers, and brought
for they feared the people, lest
stoned. And when they had
priest asked them saying, Did
you that ye should not teach in
ye h[illegible]

ation to the multitudes, of the coming of a kingdom of f-respect, a new order of society in which industrial- n shall be glad and free because the world's workers all be the world's owners, is hurting "vested interests." herefore it tries persecution once more, and "entering to every house, and haling men and women, com- tted them to prison" — efforts to stamp out the fire hich do but scatter the brands and spread the inflam- atory work. It puts Stephen, one of the ringleaders, death by stoning. Whereupon, "they which were attered abroad upon the persecution that arose about ephen travelled as far as Phenice, and Cyprus, and An- ch, preaching the word."

One of the disciples, Philip, takes a decisive step. He ansgresses the boundary between Jew and non-Jew. e goes to the city of Samaria, which is outside the pale Judaism — had not The Carpenter expressly mentioned "certain Samaritan" in eulogy? — and proclaims the good news" there. His valorous example is contagious. thers of the fire-brand group went down there also d "preached the good news in many villages of the maritans." Worth noting, this. For if this liberation ovement once reaches a point where it forgets Jewish es and breaks loose among the proletariat of all coun- es, it will give Rome, inclined already to bad dreams cause gorged with feeding, a nightmare that will be a ghtmare indeed.

CHAPTE

ROME'S BLO

THE new movement was k
"The Way." This thing t
world through The Carpente
osophy or a new church or a n
ligion. It was a new "Way."
philosophies and churches and
exist, is to awaken people. In th
there was introduced into huma
was proving universally an aw
up the people," was the charge wh
against him. And it was a true c
tion of his "good news," namely,
the people," stirred up the lower o
was new and wondrous, quickeni
spirits and fruitf



o that character is transformed. It carries with it ıealing power, so that sickness collapses before it. It arries the power of reproducing itself, each awakened pirit being pricked on to awaken another; so that a propgandist zeal is manifest. It carries with it self-respect, vhich now narrowly interrogates some of the institutions f the day. The first eight chapters of the book of The ıcts record the greatest liberation of human energies he world has seen. There is a swing and a sweep to he language, telling of elemental forces at work. Onookers "were all amazed and were in doubt, saying one o another, What meaneth this?" Peter sought to xplain it to them, and was not far wrong: "Ye men f Judea, these are not drunken. This is that which was poken by the prophet: 'And it shall come to pass in the ıst days, saith God, I will pour out of my spirit upon all esh; and your sons and your daughters shall prophesy, nd your young men shall see visions, and your old men hall dream dreams.'" And the dream they dreamed was, s we have seen, the dream of The Kingdom, that new nd democratic order of society for whose coming the alilean had lived and died, a society of happy-hearted orkers, the industrial commonwealth of heaven.

However pleasant this dreaming of dreams might be or the lower orders, it was nothing less than nightmare or the master class. This "Way," implying as it did he awakenment of the masses, was a highly inconvenient hing to be loose in a world whose corner-stone was slavery. 'or slavery can not abide daylight, wide-awakeness. t loveth sleep and the dark, because its deeds are evil. lavery and social sleep are twin brothers. Social sleep

by means of its exploitation
cuted this "Way" unto the death
clock in the bedroom, and was h
hate by the pillagers, because in
he spoiled their trade. Their
him and his followers after h
of the history of the next two hu
have seen, their efforts to crush "T
had as a result that "they that w
went everywhere preaching the wo
Roman Empire took up the task.
the hands of the Jerusalem oligar
atively mild affair. But when Ro
the art of repression, set its hand to
signal for a saturnalia of blood-let
savagery that is unmatched in huma

That the Roman Empire set its p
at work, officially [illegible]

have been added without interference from the imperial authorities. Her pantheon was crowded with heterogeneous gods; there was a niche for every kind, from Osiris of Egypt to the Druids of the cruel North. Her governors in the provinces were under orders to suffer the people to have all the "religion" they wished. Gallio is a good type. As long as the disputes brought before him seemed a mere matter of "religion," he looked on with an amused or bored air, for Rome "cared for none of these things."

By "religion," however, Rome meant sects and doctrines and liturgies — anything that tended to take the mind off from every-day affairs, either in ascetic renunciation or in other-worldly absorption. The Fellowship of The Carpenter, however, came not under this head. There was in it a militant democratism which was unseemly and unheard-of in a "religion." The words of The Carpenter had too many "hard sayings" against organized privilege. He had been put to death charged with enmity against Cæsar; and that charge was found, in the attitude of his followers, to have been well founded. Rome and Nazareth could not continue on the earth at the same time. There was an oppugnancy between them, deep-set and irrepressible.

Other religions had been in large part the product of the priest or philosopher mind, and therefore were in the interests of the aristocratic class. This Galilean propaganda, however, had sprung from a carpenter. As such, it had taken its rise in a practical need, had set before itself a practical goal, and was seeking that goal by practical measures. It knew that the life of man is rooted and grounded in economics. However high his rhapsodizings

Let pietists pietize as they n
direct reaction on mind and c
had no other notion of spirit
exalted and transfigured. A s
the world and adrift through in
vaporous and sickly thing.

This is why the sabbath da
so slighting a response. The oth
Empire were essentially sabbat
isaism was one of these. Ther
along amicably with the Roman
rangement Rome desired — she
and religion the seventh day. I
tent to proclaim that kind of a
have saved himself a bitter Friday
shaped hill near the Jerusalem ga
followers a similar fate in every n
artisan, however, gets to attach
the work-days of the week. It i
his real life and works his real w
let

with an infinite stressment the six days in each week. He introduced thereby not a church-worship nor a desert-worship, but a work-worship. A vicious economic system can in six days destroy more soul than one seventh day, or seventy times one seventh day, can rebuild. Those six days out of each week, however, was the part that Rome also desired to control. She claimed ownership over the industrial life of the people, because industry creates wealth; and Rome coveted wealth. "Let me control a man's work, and I care not who controls his worship," was her principle. But that was with literal exactness the principle also of The Carpenter. Hence the head-on collision.

It is contended by the churchly school of historians that Rome's persecution of the christians was due to her demand of emperor-worship, a demand which the christians out of religious loyalty had to refuse. But this leaves the question still unanswered. If The Carpenter permitted in his followers a duality of allegiance, rendering unto the secular power obedience in secular things, and unto God obedience in spiritual things, there could not have been any conflict of loyalties. The formal offering of incense to the emperor was a civic rite — was so understood by everybody. It was quite compatible with worship of one's private and personal gods. Millions of religionists paid the civic rite to the empire, and at the same time maintained their own sects and rites and religions. Rome's national cult had only to do with the material side of life — as a matter of fact she doubted in her heart of hearts that there was any other side. The incense rite in question was in ordinary times

the gods of the land." In the
African martyrs, there has been bre
titude of Rome's magistrates in the
Says the proconsul Saturninus there
genius of our lord the emperor, a
safety. Ye must do the same likew
rilegious in that. The Roman Emp
a coterie of shrewd financiers in the c
as we have seen, their utter voidne
ligious or otherwise, that made the em
creed had two articles: slavery and
these, they yielded every other point
they set to work to kill hundreds and
subjects on the mere ground of religiou
at a time, too, when they were in sor
man the empire — is to misread the fi
day, or of any day. If "The Way'
had been an other-worldly cult, indiff
with true pietistic indifference, there

— and would — have removed. So that those two centuries of martyrdom would then have to be attributed to a hideous mistake, a blunder by both parties.

The fact remains that it was not due to a mistake. Such a supposition impeaches not alone the intelligence of the Romans, but brings a similar indictment against an army of martyrs, and against the head Martyr himself. For Jesus was crucified because he was regarded by the ruling oligarchy as an enemy of the existing order of society. And he was. His followers were put to death on the charge that they were "dangerous to social stability." And they were — as Rome understood "social stability." They denied the legitimacy of a world-wide empire of property rights, an empire whose industrialism was based on slavery, whose social system degraded the many for the exaltation of a few, and whose government was irresponsible and enforced by military might. Therefore they refused participation in the civic rites wherein that empire sought to glorify and perpetuate itself. At festival seasons the doors of christian homes were unilluminated. They would not recognize the empire's administration of the law, registering their mute contempt when before her tribunals, after the fashion of their master. Drafted into the army, they gave an unwilling obedience and were perpetual inciters to mutiny. Denying that philanthropy can palliate ills inflicted by injustice, they returned the tickets to the amphitheatre doled out to the populace by the millionairic magnates. This "obstinatio" was proof to Pliny of their treasonable temper. But they went still further. To this sullen obstinacy of refusal to participate, they added an active

... is at an end, the spoile
consumed out of the land."

It was for these reasons th
toleration of all other religion
case of this "dangerous su
carpenter. She made his foll
has fangs. They "had tri
scourgings, yea moreover of
they were stoned, they were s
were slain with the sword."
made to do a double service
holiday. In the amphitheatre
come first on the day's program
ing in and around the sanded e
fore the emperor's box with an
morituri te salutant." The fig
sprinkle sand on the slipper
cages are rolled in, and lions del
weeks' hunger. Another gate
christians are driven in, men
and maidens. They ...

carnage is quite delectable, both to the beasts on the sanded floor and to the beasts on the seats mounting in tiers to the sky line. After a space the blood-thirst is slaked. The lions are re-caged. The spectators go to their homes to relate the day's sport: and the moonlight streaming down into the roofless Coliseum reveals mangled forms on the sand, followers of him who had also met death at the hands of the Romans for "stirring up the people."

The charge that christians set fire to Rome and caused the conflagration which in Nero's time destroyed the city, has been industriously denied by church historians. With the "Lamb-of-God" idea concerning the Galilean, the notion of wholesale incendiarism on the part of his earliest followers seems so preposterous that they have denied it off-hand — an indictment thus absurd could be quashed without the formality of a trial. However, if for nothing more than fidelity to historical fact, it is necessary to re-open the question and look into the evidence.

The awfulness of acts of incendiarism is modern, and with reason. Constitutional government to-day makes the righting of a wrong in most cases possible without recourse to blood and violence. Wherefore a resort to the torch is properly abhorred. A violent cure is no cure; it is but a plaster on the outside, and reaches not to the seat of trouble. In a republic of universal suffrage, barricaded streets and nitro bombs do not help matters much. It is sagacity, therefore, even more than tenderness of feeling, that has brought about on the part of modern reformers the substitution of ballots for bullets. But in Nero's day constitutional government was in

... leper wolves wit
christianity. Let the reader r
of the early christians were slav
further that their white skins co
of their misery over what African
bellum days. A slave youth or
fancy of the Roman owner had no
The slave was a chattel, absolute
could not marry. Under Roman l
as a human being; he was an "a
A married slave was given no redi
his wife. His children, born for
first to the master whose riches th
who got rid of them if he did not
Said Prudentius of St. Agnes:

> This maiden to the public brot
> Unless she bow before the heat

And Tertullian confirms the w
charge: "Recently, too, by cond
maiden to the brothel (ad lenonem
(ad leonem) ...

empire. If, therefore, the torch in the hands of the christians was the only resource left whereby to strike fear into the breast of a Nero and to mitigate the lot of the sixty million chattels who were "oppressed of the devil," that torch is bereaved of its awfulness, and even becomes a lamp shining in a dark place.

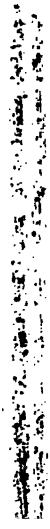
The writings of Tacitus constitute in the present case the documentary evidence. Examining that evidence, we find him expressly stating that christians "confessed the charge." True, it seems to have been Nero who brought the charge against these followers of The Carpenter, for there was a rumour that he himself had caused the conflagration. Nero's testimony, never notable for its veracity, would in itself have no weight in the present case. A motive for the act, however, is evidence that tells strongly with modern courts of inquiry. And in the matter of motive, Nero stands acquitted and the christians convicted. For the emperor had nothing to gain by the destruction of his own city, and actually put himself to considerable pains and expense to care for the thousands left homeless by the fire. Whereas the christians had a motive. Rome was the arrogant capital of an empire that was crushing half of the world's population into moral and spiritual degradation. Until she was out of the way, or had been taught by terror to respect the rights of the proletariat, no betterment of the lot of the masses could be looked for; rather, there was an accelerating course into ever deeper deeps.

This then is what Tacitus states: "Nero fastened the guilt and inflicted the most exquisite tortures on a class hated for their abominations, called christians by the

populace. Christus, from whom the name had its origin, suffered the extreme penalty during the reign of Tiberius at the hands of one of our procurators, Pontius Pilate: and a most dangerous superstition, thus checked for a moment, again broke out not only in Judea, the first source of the evil, but even in Rome, where all things hideous and shameful from every part of the world find their centre and become popular. Accordingly an arrest was first made of all who pleaded guilty; then, upon their information, an immense multitude was convicted, not so much of the crime of firing the city as of hatred toward civilized (sic) society. Mockery of every sort was added to their deaths. Covered with the skins of beasts, they were torn by dogs and perished, or were nailed to crosses, or were doomed to the flames and burned, to serve as a nightly illumination when daylight had expired." Concerning which, it may be remarked parenthetically that if Rome was the pattern and form of "civilized society," it is necessary to infer that her "civilized" condition had not reached alteringly to her modes of inflicting capital punishment.

Besides these words of Tacitus, there is New Testament evidence also connecting the conflagration with the christians; so that those who see in that event nothing but abhorrence will have to revise their canon of Scripture. For it is admitted by modern scholars that the "Book of Revelation" is an outburst of joy when the news arrived of the burning of the city. However, so desperate a remedy as revision of the canon is not necessary. Men can be found to-day who are quite cool and sane — constructive members of society — who are pre-

pared to validate and even to applaud a deed of violence, when necessary to prevent further violence. Rome's empire, based on terrorism, could be held in check only by terrorism. If therefore it should become necessary to rewrite our histories at this point and lay the burning of Rome directly at the door of the christians, it would scandalize no one except those who count the sheep-like quality the paragon of manly character.



It is fortunate that the
reached as far as Patmos.
the heavens for John, and
those heavens until then hid

Since the time we saw Joh
obtaining admission into th
friendship with the high pries
him. He has been living unde
the Mother, as her adopted
in almost immediately, becau
boldly to the forefront. An
Revelation of St. John," the in
and the teachings of the un
have wrought their perfect w
behold him as a stirrer-up of
come-outer. Lowell call
mate

more, with a jubilancy of tone that lifts the language out of prose and almost into a strain of poetry.

The two pivotal themes of "Revelation" are, the burning of Rome and the coming of a new order of society. Rome is described under the terms, "Dragon," "Babylon" and "Scarlet Woman." In the time of Nero an inflammatory publication attacking Rome by name would have been hunted out with so ferret-like a thoroughness that few copies would have circulated and none could have survived. It is to the literary device of calling the city by an allegorical name we owe it that we have the book to-day. The disguise, however, is thin. By clearing away the overgrowth of imagery which covers the page with a true oriental abundance, the meaning underneath comes clear into view. Rome, sitting on her seven hills, is typed by "a great red dragon, having seven heads." John is at pains to nudge the reader, lest he should fail to catch the reference: "Here is the mind which hath wisdom: The seven heads are seven mountains." Again: "I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads; and they worshipped the beast saying, Who is like unto the beast? who is able to make war with him? And it was given unto him to make war with the saints and to overcome them and power was given unto him over all kindreds and tongues and nations. If any man have an ear, let him hear."

A touch of gallantry appears in John's reference to Mary. Too often in ancient chronicles — not so noticeable in Jewish writings — the credit due to woman is minimized away. John includes in his book a tribute

effect by contrasting her with
thought that it had by means
devoured her son. He writes
woman clothed with the sun, a
feet, and upon her head a crown
being with child cried, travailing
be delivered. And behold a gr
seven heads. And the dragon st
which was ready to be delivered, f
as soon as it was born. And
man child, and her child was ca

It seems that Mary is no longe
roof. The upheaval caused by t
Rome has set on foot has compelle
wilderness retreat: "When the dra
cast unto the earth, he persecut
had brought forth the man child.
were given two wings of a g
might fly into the wilderness, in
she is nourished for a time, and ti
from the face of

that Mary, in the wilderness retreat to which she has escaped, "hath a place prepared of God, that they should feed her there a thousand two hundred and three-score days."

The economic viewpoint is emphasized. John peers under the surface tangle. He perceives that, beneath all of its trappings, governmental and military, the Roman Empire is at heart an industrial and commercial organization for revenue only. By means of that empire, the trade of the Mediterranean has fallen into the hands of large commercial corporations, whose headquarters are in Rome. This monopoly is enforced by the empire, that beast with its seven-hilled head: "He causeth all both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads. And that no man might buy or sell, save he that had the mark or the name of the beast." It is further interesting to note that in John's enumeration of the riches of Rome, slaves are mentioned last, the climax of it all; with the destructive effect of that slavery on the souls of the enslaved. Says he, prefiguring Rome's overthrow: "The merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more. The merchandise of gold and silver and precious stones, and of pearls and fine linen and purple and silk and scarlet, and all manner vessels of ivory, and all manner vessels of most precious wood and of brass and iron and marble, and cinnamon and odours and ointments and frankincense, and wine and oil and fine flour and wheat and beasts and sheep and horses and chariots, and slaves, and the souls of men."

...ps he himself now has ha
perience of similar nature. It
a couple of Roman soldiers, me
highway, to strip his clothing fr
use, and leave him to find his
could. For we find John includir
ing that one will "come as a th
watcheth and keepeth his garment

John was apparently open-eyed to
by Rome extended her empire over
to the partnership the native aristo
He likens this compact on the part
to dallyings with a prostitute. R
has seduced the local princes an
nation to forsake their own people
clean relations with her. The figu
to the limits of propriety; but a str
in order to convey John's hatred
wealth" whereby the working clas
world are being reduced into a cor
says: "I saw a wom...

saw the woman drunken with the blood of the saints and with the blood of the martyrs of Jesus." "Come hither; I will show unto thee the judgment of the great whore that sitteth upon many waters. The woman which thou sawest is that great city, which reigneth over the kings of the earth. The waters which thou sawest, where the whore sitteth, are peoples and multitudes and nations and tongues. For the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies."

But her downfall is being accomplished. The common people are ripe for revolt. Jesus, looking abroad upon the growing seditiousness of the submerged, had said, "The fields are ripe." John takes up the metaphor, and states that the harvest is commencing: "I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of Man, having in his hand a sharp sickle. And another angel came, crying with a loud voice, Thrust in thy sickle and reap; for the time is come for thee to reap; for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle; and the earth was reaped."

So far is John from explaining away the charge that the burning of Rome was at the hands of the christians that he likens to an angel the one who bore the torch against her: "Another angel came out from the altar, which had power over fire; and cried with a loud voice to him that had the sharp sickle, saying, Thrust in thy sharp sickle and gather the clusters of the vine of the earth, for her grapes are fully ripe. And the angel thrust in his sickle into the earth, and gathered the vine of

... every foul spirit, and a
hateful bird. Her sins have r
God hath remembered her iniq
as she rewarded you, and double
ing to her works; in the cup which
double. How much she hath gl
deliciously, so much torment and
fore shall her plagues come in one
ing and famine; and she shall be u
for strong is the Lord God who
kings of the earth, who have com
lived deliciously with her, shall l
her, when they shall see the smoke
ing afar off for the fear of her
alas, that great city Babylon, th
in one hour is thy judgment co
master, and all the company in shi
many as trade by sea, stood afar of
saw the smoke of her burning."

of workers. And all the sons of the morning exult together. It is as the voice of many waters. Also there are harpers harping with their harps. And this new age shall not be for kings and privileged ones in purple. It shall be for the people: "I, John, saw the holy city coming down from God out of heaven. And I heard a great voice saying, The tabernacle of God is with men, and he will dwell with them. And God shall wipe away all tears from their eyes; and there shall be neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away." "And he saith unto me, Seal not the sayings of the prophecy of this book; for the time is at hand. He that is unjust, let him be unjust still; and he that is righteous, let him be righteous still. I come quickly."

THE question presents itse
erance mentioned by John co
must shortly be done," is the
were they not done? "Beh
But the one mentioned did not
time is at hand," said John.
come to birth?

There has been a slip-up so
stream of democracy which had
flood of mighty waters overflowi
with its richness, came after a wh
arrived when its waters ceased to ri
recede, and before long the parc
ciety, which had hailed the burst
with such unmistakable gladness,
into a rivulet, and finally disap
thing has happened.

We are not long in discoverin
is. Rome the annex-

to her own ends the Jesus she had crucified is a brazenness probably without parallel. Rome attributed to herself the ferocity of the wolf. We shall now have to credit her also with the wisdom of the serpent. The children of this world are in very deed wiser in their generation than the children of light.

The annexing process was started by a Roman citizen named Saul. Formerly a Jew, he deserted his nationality and with it his former name, and called himself thereafter Paul. Paul was undeniably sincere. He believed that in reinterpreting the christian faith so as to make it acceptable to the Romans he was doing that faith a service. His make-up was imperial rather than democratic. Both by birth and training he was unfitted to enter into the working-class consciousness of Galileans. He was in culture a Hellenist, in religion a Pharisee, in citizenship a Roman. From the first strain, Hellenism, he received a bias in the direction of philosophy rather than economics; from the second, his Pharisaism, he received a bias toward aloofness, otherworldliness; and from the third, his Romanism, he received a bias toward political acquiescence and the preservation of the status quo. The intensity with which he first along persecuted the Jesus cult was evidence of this mental make-up. In those Galileans Paul saw a contempt of the learned and cultured class, and thereupon the Hellenist in him flamed up; he saw in them a disregard of churchly morals, and the Pharisee in him flamed up; he saw in them further a revolutionary spirit, and the Roman citizen in him flamed up. So that during this period he had been very zealous in his opposition to "The Way." Then he

experienced conversion. But his conversion did not change these mental forms into which he had been cast, and in which his nature had been hardening through five and twenty years. Rather he carried his mental furniture over into the new allegiance. When he became a christian it was a Hellenistic, Pharisaic, and essentially Romanized type of christian, and very different from the Galilee brand.

And the proof of this is that the Galilean company, after they found out the real spirit that was in this "convert," refused to recognize him. On the contrary they quarreled with him bitterly. The fight is narrated in The Acts. References to it are also found in Paul's writings, in his complaints as to the way the original Galilean band are treating him. Scholars, finding a natural affinity with the Pauline type of mind, take Paul's side and explain the controversy as one in which Paul stood for christianity's release from the ceremonial law of judaism. But the Galileans were notorious for their disregard and irreverence of the Jewish ceremonials, and in the narrative of the quarrel in The Acts, Peter and his followers readily waive this point. No. The opposition between the two parties was deep-lying. It was more than a difference of view as to the importance or non-importance of Jewish ceremonial. It was an opposition of spirit. It was the fundamental antinomy: Jewish democratism in Peter and his fellow Galileans, as opposed to Roman imperialism in Paul.

For a long time preceding his conversion two men had been contending in Paul — a Roman and a Jew. The feud between them had been violent. It had torn his

ɯnder. Finally on the Damascus road the Roman
d the victory. To be jarred loose from his an-
holdings, dazed him for a time; no intense nature
t expatriated itself without experiencing a wrench.
ıe recovered, the Jew in him was dead. The Saul
ɔome Paul. True, Jesus was a factor in this con-
experience. But the Jesus to whom Paul went
ıs not the Carpenter of Galilee, but rather an im-
nagnate, lord of a renewed and glorified Roman
:. Christianity did not change Paul so much as
ıanged christianity.

planned to make christianity the religion of the
Empire. It needed a religion badly. The cat-
of its vices, in the forepart of the Epistle to the
s, is proof. Paul the Roman citizen saw noth-
. excellence in Rome's world-wide empire. Only,
; be redeemed from its laxity of morals. There-
would bring to it the christ as its cleanser and
' its perpetuator. It was the test of loyal citizen-
ıong the Romans to seek out in every part of the
hat which was most rare and valued, and bring it
› Rome as a gift. Thus her sons went forth and
d laden with richest trophies to lay at her feet.
rought to her pearls from India, gold chariots from
n, elephants from interior Africa, high-breasted
from the Greek isles, Phidian marbles from Athens.
so would be a bringer of gifts to the Rome that
ıoured him and his fathers with the high honour
enship. And the gift he would bring and lay at
: would be the richest of them all — a religion.
rdingly Paul set about to cast christianity into

quarters also. He plans a
after the empire, in that
iron uniformity, national c
all things brought under o
head. Himself of an imper
ill brooked any spirit of ind
subordinates — note his ref
and his split with Barnabas
masterful type congenial, ar
into the christian system.
christians the idea that a cat
approaching. But the new
thinks of as following that cat
pire still. Only Jesus will no
the emperor will have put a
The new empire will be a de
the present one; only it will l

Had Paul known The Carp
have known him as one abori
cordat with despotism

ignorance of him who came not to be ministered unto but to minister, and who, when he sought a truly imperial garb, "took a towel and girded himself; after that he poureth water into a basin, and began to wash the disciples' feet." Jesus was emphatic that he had no designs on the emperor's throne.

Paul informs us that he obtained not his christianity from the original disciples. He even makes boast of the fact. Jesus had been very much at home in the company of Peter and James and John and the rest of the loyal Galilean band that had followed him from the first: "Ye are they which have been with me in my temptations." But Paul will have nothing to do with those Galileans. He explains with gusto that he refused to sit at their feet for instruction. Far from it. He is at pains to point out that after his "conversion" he went off into the desert of Arabia, and there syllogized a christianity of his own. The arrogance involved in this Pharisaic assumption of superiority over the Galilean disciples, because they belonged to the working class and had not had his advantage of a university education, were unbelievable did not Paul report it himself: "Immediately I conferred not with flesh and blood; neither went I up to Jerusalem to them that were apostles before me; but I went into Arabia." From the start-off Paul makes it clearly apparent that if christianity is to attract Roman citizens such as himself, it will have to be taken out of the hands of those working-class disciples, and presented with some grace of scholarship and culture.

Paul has nothing to do with Mary the Mother. He never mentions her name. His quarrel with the Galilean

fused to wear a kingly crown though
proffered it. But Paul had been too
the Pharisees." And it was not c
Pharisee type, with its pride of class s
to take instruction from illiterate Gal
altogether born in sin, and dost thou
cast him out." Paul's "much learnin
a distrust of "ignorant" people, mear
who had not a college education. "
standing darkened, being alienated fr
through the ignorance that is in them"
isaic utterance, and one inconceivable i
Carpenter, who, "when he saw the mul
with compassion on them," who com
affected natures, who cherished a clasp f
hands more than from the hands of tl
class, and who called them with infinite
and little ones," rejoicing that his Ws
from the wise

pity — took pleasure in recording their tribulations. And the life work of both contributed powerfully to buttress the falling walls of privilege and the ruling caste. Cicero forsook the upper bourgeoisie into which he had been born — "naturalized immigrant" is what some in Rome called him — threw in his lot with the senatorial magnates as against the cause of democracy, and lent his powerful gifts of tongue and pen to the aggrandizement of the seigniorial class and to the overthrow of agrarian agitators. Attitudinizing for posterity, he employed his literary talents to immortalize the things he had accomplished. The oligarchy welcomed his accession to their party, used him as long as they had need of his rhetoric, and then beheaded him. For a Benedict Arnold never yet found permanent honour and safety with the people he sought to serve. In Cicero's case the closing act of the drama has a touch of poetic justice. For we see his lifeless head in the lap of Fulvia, pampered daughter of the magnate class whom he had tried so desperately to serve; and she merrily pierces with a golden needle that tongue which had dripped the honey of matchless phrases.

Except when the Romans beheaded Paul at last — after they had used him also to the full — no instance is known of enmity between him and the Roman Empire. He was on good terms with that empire throughout. In return for his apostasy from the Jewish race with its intense traditions of democracy, Rome repaid him with befriendment at the hands of her military and judicial machinery. She petted him at every turn. Paul had "persecutions" — as he delights to relate — but they

, ...y could not they
never seems to have occurred to
theirs were different. When he
he had his Roman citizenship to
from a worldly point of view, his
Damascus road was distinctly a g
going over from Israel's inveterate
Roman alignment, the party of t
rulers and possessors of the earth.
ren, however, to renounce their na
meant a roofless and defenceless co
no Roman citizenship to go over in

Since the time of Augustus the pr
in the Empire was rigidly limited.
lowed Paul's exhortation and had exp
they would have sunk into the prol
recognition in the Roman courts, wit
conquerors were bound to respect, co
lives exposed to the tender mercies of

rights which were due him as a Roman citizen, and always with beneficent results to himself.

Paul was a stockholder in Rome's world corporation. And that stock by slow degrees had blinded him to the injustice of a social system in whose dividends he himself shared. This explains in large part why he accepted the political status quo, and preached its acceptance by others. Students of ethics have difficulty in reconciling Aristotle's defence of human servitude, "slavery is a law of nature which is advantageous and just," with his insight and logic in other matters. The difficulty resolves itself when it is recalled that Aristotle possessed thirteen slaves, and therefore had exactly thirteen arguments for the righteousness of slavery. Seneca, gifted in other things with fine powers of moral philosophy, saw no monstrousness in Nero that he should rebuke — Seneca was a favourite with Nero, and was using that favouritism to amass an enormous fortune. Paul was too highly educated — using the term in its academic sense — to be at one with the unbookish Galileans, and he was personally too much the gainer from Rome's empire of privilege to share the insurrectionary spirit of the Son of Mary. Said Gladstone: "In almost every one, if not in every one, of the greatest political controversies of the last fifty years, whether they affected the franchise, whether they affected commerce, whether they affected religion, whether they affected the bad and abominable institution of slavery, or what subject they touched, these leisured classes, these educated classes, these titled classes, have been in the wrong."

There was no work-consciousness in Paul. To be sure

fundamentally a workingman; h
the building of houses and laying
ing, baking, fishing — a homeliness
writings there is not one figure dr
His allusions are literary. He v
book-world.

Paul was under the spell of Rom
His heart was secretly enticed by
her literature, her palaces on the
porticos of philosophy, gymnasia,
her athletic games in the arena.
history, her jurisprudence, her milit
names in her roll of glory, her swee
Thames to the Tigris, and from the R
Africa; and when, to this summary
reflection that he was a part of th
one of the privileged few to share in
hard for him to find reasons to jus
that poverty-stricken and fanatic
of Israel off there in unimportant P

A true Roman Paul

be!" He sought to cure the seditiousness of the work class by drawing off their gaze to a crown of righteousness reserved in heaven for them—a gaseous felicity beyond the stars. Israel, holding fast to the enrichment of the present life, had kept its religion from getting off into fog lands, by seeking "a city that hath foundations." But Paul sought to hush all these "worldly" aims; he wooed the toiling masses to desire "a building of God, a house not made with hands, eternal in the heavens." He was a true yoke-fellow of Pylades, the Roman play actor who, wishing to justify his usefulness to the master class, said to Augustus that, "it was for the emperor's advantage that the people should have their attention fixed on the playhouse rather than on politics."

Paul is an object-lesson of the hazards that beset the religious life once it lets go its holdfast in economics. His mystic absorptions, "speaking with tongues"—those orgasms of the spirit — would not have been, had he retained his Jewish traditions and indentured his spirituality to serve as the handmaid of democracy. The programme of life projects an orbit as to humanity's future which we have no power to calculate. Man's task is to chart the ascertainable dimensions of our social destiny, without seeking to plot the curve to infinity. Paul entered upon the path of intellectual sterility when he substituted a delirious mysticism and orgy, for the social enthusiasms which alone should intoxicate the spirit.

This Romanized rhetorician is eloquent in condemning the sins of the private life — herein a typical Pharisee. Stern against fleshly and convivial offences — the sins of the poor — Paul would probably have cast a first stone

thirty years pri
misgovernment in Palestine
living crucifixion had dehumani
and was reaching out now for t
Rome's iniquitous industrialism
the march of a pestilence. Bu
for these things.

Even his no-work-no-eat d
by him only against the poor.
the rich, virginally innocent of t
gorged to the gullet. Paul shar
vective for these. Non-produ
are in rags and some in tags, but
gowns — should indeed be non-
here no brief for the idle poor. An
accepted a retainer from the idle ri
economic foundations had no pla
reverence for property, he held tha
of fortune were ordained of God. an

indifference on the part of the many. He even held up the penury of Jesus as an object-lesson for the work classes; so that the Roman magnates, reseated on their shaky thrones by this theology of slavishness, might well have echoed Paul's gratitude for that mud-plastered hut in Nazareth, "that we through his poverty might become rich."

Valiantly have Paul's apologists sought to defend his course, by the argument that the Roman Empire was a good thing. Let us hear therefore from Ferrero, himself an Italian and natively in love with all things Roman, but whose scientific conscience compels him to exact knowledge, no matter across what heart-strings the knife may cut: "To understand the true nature of the Roman Empire we must abandon one of the most general and most widespread misconceptions, which teaches that Rome administered her provinces in a broad-minded spirit, consulting the general interest and adopting wide and beneficent principles of government for the good of the subjects. Subject races have never been so governed, either by Rome or by any other empire." And he amplifies the indictment in detail: "Destroying so many governments, especially in the Orient, Rome had at the same time decapitated the intellectual élites of the ancient world. Rome had, therefore, together with states and governments, destroyed scientific and literary institutions, centres of art, traditions of refinement, of taste, of æsthetic elegance. So everywhere, with the Roman domination, the practical spirit won above the philosophical and scientific, commerce over arts and letters. When Augustus began to govern the empire, the

philosophy grac
and sculpture original schools

Agrippa saw in Paul a friend
named after that Agrippa whc
of the empire during its fou
out whom Augustus would p
to the job. The Syrian A
of christianity a cult tha
beneficial to the master class:
me to be a christian." Thi
scratching a perplexed skull fo
populace quiet. That surgin
mourning its loss of liberty and
was giving him bad dreams a
cult of mystical frenzy and oth
thing which perhaps would tu
wished it well. The Herods, a
hostile to Jesus. They were in
to Paul.

He exhorted that his hearers should think of "neither Jew nor Greek, neither slave nor free." He craved that all men should speak well of him: "Paul announced for himself, Neither against the law of the Jews, neither against the temple, nor yet against Cæsar, have I offended anything at all," — which reminds one of Cicero, who, confronted by some hard choice, would dodge by claiming friendliness to both sides. It is not strange that Paul had to defend himself from the charge of pointlessness: "So fight I, not as one beating the air." Cicero could not have surpassed Paul in the art of trimming his sails to the wind: "Unto the Jews I became as a Jew. To them that are under the law, as under the law. To them that are without the law, as without law. To the weak, became I as weak. I am made all things to all men." (Whence perhaps arose the saying, " When in Rome do as the Romans do.")

To all of which one can only reply, and it is applicable to the Cicero tribe everywhere: Though you speak with the tongues of men and of angels, if you do not take part against the oppressor you are become as sounding brass or a tinkling cymbal.

We can understand therefore why Peter and his fellow Galileans quarrelled so bitterly and persistently with Paul. (The Epistles ascribed to John and Peter in the canon are attributed by scholars to-day to other authorships; they are too imbued with the Pauline atmosphere of Pharisaic pietism and submissiveness to have been the product of the Galilean mind, which was in utter opposition to Paul and his school.) The

... than that ye have received
Paul says, referring to Peter: "
face." Paul's literary gifts have
of the quarrel, so that the Peter g
silenced. In reality, however, the
The feud resumed between their
erations, and coloured the history

John was steadfastly with Pe
to Paul. In a passage of his E
seems to hurl back at this Roma
emas which Paul was heaping up
Galileans. No name is mentione
zation points, if not to Paul, then
him. For the "false prophet" th
who, like Paul, had the power o
— psychic wizardry; it is some o
of lamb-like patience; some one w
Roman Empire, the "beast," a
the proletariat friendly to that



neans of those miracles which he had power to do in the ıight of the beast. And he had power to give life unto :he image of the beast. Here is wisdom. Let him that ıath understanding count the number of the beast; for it s the number of a man." John adds that the triumph ɔf this apostate prophet was to be short-lived because 'the beast was taken, and with him the false prophet."

There is a suggestion that John was stung to this bitter nvective — and John's vituperative vocabulary, once ıwakened, was of no small compass — by Paul's ıtudious neglect of Mary the Mother, arousing in him ı gallantry of rage. For this passage in which John ıncorks the vitriol within him, follows close on the heels ɔf the soaring tribute to Mary. Paul studiously ignored Mary the Mother. In fact, his attitude toward woman ıs a whole was typical of the hard Roman whose one ideal was subjugation, extending even to the wife of his bosom ınd the mother of his children: "Let the women learn n silence, with all subjugation. But I suffer not a woman :o teach, nor to usurp authority over the man, but be in ıilence. For Adam was first formed, then Eve" — there ıpeaks your true Roman, your true subjugator in every ıge. To Aristotle also, slaves were "living machines," ınd women were nature's failure to produce men. There s in Paul an absence of the finer sentiments: unthinkable :hat he should have gone to war for a Helen, "the face :hat launched a thousand ships." Despite his rhetorical ıky-shooting and mystic exaltations, there is in Paul a ıard and mechanical note. Unlike The Carpenter, he loes not consider the lilies, neither does he see in little :hildren a benediction. His, "the man is not of the

the circumstances under whi
was a citizen — and a boast
stained empire, which at tha
most blood-stained of any ti
persecutions lighted on the
lighted not on Paul. The
friends and kindred dragged
nailed to crosses there, and to
ing beasts; or, dressed in tun
them burned to death, wrap
Paul, himself exempt from tha
of his citizenship in the empire
others. Even when, like Cice
at last (when Rome had used
he still had wherewith to boas
out a soldierly death — beh
could not be crucified or burne

It may be argued that "

Self-government is the one school for the teaching of self-government. Despotism justifies itself by pointing to the bestiality of the people. But despotism was in large part the cause of that bestiality. Where self-expression has free play, the higher instincts grow of themselves. Let self-expression be inhibited, the energies which well up so bountifully in man find vent now only through the lower appetites, and the wild passions which thereupon break loose make needful a further extension of despotism's police. It was not by chance that the formation of the empire was accompanied by the amatory verse of an Ovid, and by the outbreak in Rome of a reign of licentiousness on the part of her young men, who formerly had found their life interest in politics. The libertinism was pervasive, worming its shiny trail into the palace of Augustus himself and plaguing his latter days with family scandal. The overthrow of Cromwell and the Commonwealth was signallized by the drama of the Restoration Period. Affirmed Louis Quatorze, "L'état, c'est moi." The people took him at his word and went off into the license of France-of-the-eighteenth-century. The "vice" of Byron, which has been held up against him so pertinaciously, was in largest measure the souring of a nature whose fresh enthusiasms for humanity had been disappointed by the reactionary tendencies of the time. Russia at this moment, thwarted in her aspirations after liberty, is being thrust back on to her lower self; and as a consequence is pouring out a flood of pornographic literature which threatens to breed wild work and to make cossacks and knouts and gibbets needful in even larger

common people to hope and
producing a moral transfor
made absolutism unneedful. S
To an awakened proletariat n
awakenment itself was the gr
all other miracles followed. 1
that era by the ordinary canoı
was unusual. A movement
astir in the world, and would ha
beyond the ordinary. If that
ment which from Nazareth w
dinously over the earth, had be
all things would have been pc
democracies thus established
perfect. There would have be
Ignorance in the people would
warp to many an experiment in
one's wagon to a star is to b
some of the roads

made altogether sorry work of self-government. His colossal trust in the people was because he himself was the product of the people. A working class that had brought forth an awakener of its energies such as he, could have been trusted to bring forth other leaders to guide those energies. New occasions would have brought new capacities; for an age of awakenment is but another name for an age of genius.

But it was not so. The re-energizing wave faltered, came to a halt, fell back. Nothing could have impeded christianity from the outside — obstacles did but bring increase of momentum, the blood-baths soaked new strength into her sinews. Christianity was betrayed from the inside. Rome insinuated herself within the christian ranks, and there did her work. By a reinterpretation of The Carpenter — under the pretence of adding to his glory — she exorcised from that magic name its power of evoking democracy; she turned it into a reinforcer of despotism. It was a masterpiece of strategy. The goad which had been pricking the people into unrest, was now a flail beating them down into submission. Religion with its powerful leverage on the human heart no longer urged to liberty and self-respect. It lent its ghostly counsels now to quietism — obedience, at any cost of personal values. If the light that is in the world be darkness, how great is that darkness!

And the result — the death of the ancient world. Jerusalem, set in a landscape of desolations, gives to the traveller to-day the feel of an infinite loneliness. Jews

is answered back only by the
national glory, and whose sto
by the kisses now of many
once the joy and pride of the v
and a menace. By its fruits y
Empire. The city of Rome v
extinct volcanoes. The stones
result of igneous action — her wal
glomerate streaked with red. N
It is a type of the source of h
gorgeousness was at the expense
in a hundred nations — her pride
out of and upon extinguished rev
threaded with blood, achieved it
many peoples. Rome to-day give
of something sepulchral, as thou
place of the zest and joy and spir

Wherefore our judgment of P
manists stands unreversed P
h-

secure — his literary gifts have secured him that immortality. But the regeneration comes not through rhetoric. "The powers that be!" — there is no guidance in that star. Therefore the democracy will not found on Paul. Rather it will found on the Carpenter of Galilee, and with him will ask in every age whether the powers that be are the powers that ought to be.

THE process of Romanizi
which was begun by Paul,
by Greek philosophers. We h
ized Jesus was quite wh
wished; she would thereby
tionary force that was givir
and would, furthermore, in
perial christ, obtain a buttre
idea. She was prepared, t
teachers who would continue t
by Paul. In the schools of
found them.

The Greek brain for a long tir
itself to the "prince of this wor
other cities of the peninsula, soci
But her philosophers saw in t
They were th-

inguished men of the time. We remember that The Carpenter did not stand high socially. But these Greek philosophers, who, in the person of their successors, were to interpret him to the world, were the pets of society. They often became domestic chaplains. Lucian in his essay, "On Persons Who Give Their Society for Pay," has amusing vignettes of them, singularly like what is pictured of chaplains in the novels of a hundred years ago. Philosophy had become a profession. It afforded an easy means of livelihood; therefore it had grown degenerate. Philosophers were employed on affairs of state at home, and on embassies abroad. They were sometimes placed on the free list of their city, and lived at the public expense. When they died — sometimes before — statues were erected in their honour. This was the class into whose hands The Carpenter fell for interpretation.

It is needless to say that in handling his life they interpreted away much that had been there, and interpreted into it much that had not been there. And this, not altogether with malice aforethought. Out of two hundred thousand people in Athens, all but twenty-seven thousand were slaves. Thus Greek philosophers had lived so long in a society whose industrialism would not stand investigation, that the habit of keeping away from the theme of economics had become ingrained in their thought processes — brain tracts devoted to thoughts industrial, were not in their case "shovelled out." They were unable to grasp the thought of Jesus as connected in any way with the working class. His life presented difficulties to them. The conception of him as an im-

...g its aloofness from such inc
and the workers, had beco
ficial. Christianity in their ha
and artificial. They crushed o
ness. Laying more stress on t
on the ideas themselves, they
very forces which had given
to change the rushing torrent
stream. In the time of The Car
monest form of live stock in Pa
to his hearers the essential wo
Romans, he used often the figure
by wolves. And he saw that h
come from that quarter: "I
the good shepherd giveth his l
he that is a hireling and not the
coming and leaveth the sheep,
catcheth them." But the chu
figure. They

tullian: "The simpler-minded, not to say ignorant and unlearned, men who always form the majority of believers, are frightened at the philosophy of the doctrine of the Trinity." And he himself cries out: "What resemblance is there between a philosopher and a christian?" Clement of Alexandria refers to the objection raised by the common people against the philosophizing trend of himself and his fellow theologians: "I am not unaware," says he, "of what is dinned in our ears by the ignorant timidity of those who tell us that we ought to occupy ourselves with the most necessary matters, those in which the faith consists; and that we should pass by the superfluous matters that be outside them." And he cites those "who think that philosophy will prove to have been introduced into life from an evil source."

But the common people, in these protests, were overridden. It suited "the powers that be," to have christianity metamorphosed into a cult of submissiveness and a system of philosophy. And metamorphosed it was. The history of the second century is the history of the clash between these new mystical and metaphysical elements in christianity, and its earlier forms. When the struggle ended, there was seemingly so complete a victory of the original communities and of the principles which they embodied, that their opponents seem to vanish. But in reality it was a victory in which the victors were the vanquished. There was so large an absorption by the original communities of the principles of their opponents as to destroy the main reason for a separate existence. The absorption was less of speculations than of the tendency

of philosophy had flowed in
as to have made it no less a
So subtle had been the proce
Fathers whose instincts were
against their oppressors were s
calling out against economic
legiance to a theologizing tren
injustice beyond all power to

It is needless to state that
a system of metaphysics, these s
were at pains not to displease
masters. Therefore it came to p
lifted in their thought into an
worked into a theological systen
Roman lines. The idea was fun
state that her patrician upper
descent from the plebs, the comm
not made of the same dust. B
supposed to be a great gulf fix
possibility be bridged or crossed
nation

carried over into her legal procedure, creating there the patron-and-client relationship so fundamental in Roman life. The plebs had no standing in the law courts. The awful majesty of the Roman State would have felt itself compromised had it admitted the plebeian, the common folk, to its privileges. Therefore the only method whereby a pleb could bring a suit in law was through the person of some patrician who consented to be his patron. At times this was little more than a legal form. Nevertheless the fiction was maintained: a pleb must become a client of some patrician, and through the latter present his case in court. The purpose was to perpetuate the distinction between the classes. Accordingly, in the process of Rome's annexation of christianity, this patron and client relationship was worked into the christian system. A "First Person of the Trinity" was posited, as the court. Jesus was made into the patrician patron, and the common people were the plebs who had no recognition at the court in their own right, but obtained it only through the patron. "If any man sin we have an advocate with the father" — there is Rome's social organization transfigured into a theology.

Christianity was now in a form which Rome could use. Therefore she adopted it. Rome had not been changed; christianity was changed. But Rome went through the process of being "converted" to the new religion. Pope Sylvester and the Emperor Constantine ratified the agreement. Constantine, with tongue in cheek, solemnly announced that he had become a "convert." Thereupon the empire prefixed the title "Holy"

...ell into an addition
punishment of the seditious.

Property was now secure
financiers were hard pressed n
were cowed by the two-fold ter
and the powers spiritual. Pal
seat of seditiousness, had long l
out of human resemblance by T
of Revolution. Many a Jerusal
of falling walls, recalled words o
and thirty years before by a car
he was being led through her stree
words foretelling the ultimate de
vader: "If they do these things i
shall be done in the dry?" Av
at Jerusalem's destruction — a n
phus's estimate. The Jews wh
war were sold into slavery, re
or driven from Palestine

longer civic aspirations and political tasks to absorb the Jews in the life of the day. The Pharisee therefore was left to develop his ritualism and his churchly aloofness unopposed. Judiasm from that day became a church in the midst of society, instead of the democratic leaven of society which it had formerly been. The lion of the tribe of Judah now licked the hand of its captor, docile with a lamb's docility. Thus the Roman Empire had peace — the protester had been done away.

A calm settled down upon society, the calm of death. The barbaric invasion took place. But it left the "Holy" Empire unshaken, for the barbarians yielded to the ghostly bondage. The master class continued to possess the world and all the inhabitants thereof. For christianity was now on the side of Privilege, so that the latter could exult, "I will not fear what man can do unto me." Machiavelli read the secret. Of ecclesiastical principalities he wrote: "They are sustained by the powerful ordinances of religion, which are so powerful and of such quality that they maintain their princes in their position no matter what their conduct or mode of life may be. These are the only princes that have states without the necessity of defending them, and subjects without governing them; and their states, though undefended, are not taken from them, whilst their subjects are indifferent to the fact that they are not governed, and have no thought of the possibility of alienating themselves from their princes." Said Aristotle, in his "Politics": "Subjects are less apprehensive of illegal treatment from a ruler whom they consider god-fearing and pious.

ment when the canon of scripture ca
The original simplicity of the gospel
by explanatory glosses, which were
text itself. Paul's pietism was given c
by the inclusion of his writings, and of
by his spirit, into the Book. Christi
saturated with metaphysics and pieti
thinker so clear visioned in other things
Paul and his fellow Hellenists as the esse
New Testament.

Writes Seelye — and his words are
cant because he perceives that a pietist
of christianity is a disservice to it in
whole modern struggle for civil and
has been conducted not indeed with
christianity, but without help from t
documents of christianity. Liberty ha
its appeal to those classical examples
which —

here and there by exhortations to submission. But this, which has been the weakness of christianity in recent times, was its strength in the first ages of its existence. The spirit of liberty and the spirit of nationality were once for all dead; to sit weeping by their grave might for a time be a pious duty, but it could not continue always expedient or profitable. It was therefore the strength of christianity that it renounced this unprofitable ideal. When it came forward, in the age of Constantine, to lead the thought of the empire, it presented a programme in which liberty and nationality were omitted. A noble life had before been necessarily a free and public life, but the New Testament shows how virtue may live under the yoke of an absolute government, and in a complete retirement from politics. Thus the age was made somewhat happier by receding somewhat further from liberty. Tyranny was more cruel, and misery was more wide spread; but it was less felt, because the age had occupations which absorbed it, and was possessed with thoughts which, in a measure, numbed the sense of pain."

So strongly is the Pauline superstition upon Seelye that he feels coerced to define religion itself in terms of slavishness and passivity: "The age was religious, because it was an age of servitude. Religious feeling is generally strong in proportion to the sense of weakness and helplessness. It is when man's own resources fail that he looks most anxiously to find a friend in the universe. Religion is man's consolation in the presence of a necessity which he cannot resist; his refuge when he is deserted by his own power of energy or ingenuity.

... On the other hand, a
in power, whether scientific power
power to avert evils, given by weal
commonly a time of decline in relig
which would follow, that absolutis
people cowed, is God's best ally.

We prefer the testimony of Nie
tianity's inmost meaning and essence
cate of fist government over the c
warned the ruling oligarchy against
primitive form as their arch enemy.
the democratizing spirit of The Carpe
into heats which go beyond veraci
despite the excess of damnatory ep
of primitive and essential christianity
lows has truth above that drawn
Nietzsche: "The poison of the teachi
for all,' has been spread abroad by
than by anything else, as a matter



he privilege of the many makes revolutions, and will ontinue to make them, it is christianity — let us not loubt it — it is christian valuations which translates very revolution merely into blood and crime. Chris- ianity is a revolt of all that creeps on the ground, against what is elevated."

Even Seelye, when his view goes beyond the New Testament and takes in the scriptures as a whole, is ompelled to state: "No book presents morals in such nextricable union with politics as the Bible." And Harnack affirms: "No religion, not even buddhism, ver went to work with such an energetic social message, r so strongly identified itself with the message, as we ee to be the case with the gospel."

But Harnack was writing of christianity in its early nd purest form, before it had been captured by the Romanists and the Hellenists. The Greek philosophers 'improved" christianity by emasculating the virility out f it. The Galilean had been a "stirrer up of the people"; ut at the hands of the Greeks he was pictured as a niversal sedative, a quieter of the people. He had een a working man at home in the company of working- nen; now he was domiciled in kings' houses, among those 'which are gorgeously apparelled and live delicately." His "good news" had promised comfort to the oppressed, y doing away the oppressor; now it was presented as morphine pill, numbing the sense of oppression. He ad proclaimed a kingdom of self-respect, so easy of omprehension that a wayfaring man could not err herein; now it was transformed into a system of met- physics, so that only those trained in dialectics could



...ity and democratism w
chism and metaphysics, wl
a very law of the Medes
forevermore; and the peopl
with meekness this engrafted
that that which had been th
life, the "joy in believing,
burden on the backs of the pe
had to carry, instead of a
them.

"How art thou fallen fro
of the morning!"

CHAPTER XVI

A "HOLY" EMPIRE

He who was killed because "he stirreth up the peo-
," remarked to his following once upon a time, "Ye
ll know the truth, and the truth shall make you
e"; implying that a relationship exists between a
owledge of facts and popular liberty. History since
ıt time has abundantly confirmed the statement. Des-
tism has been a consistent enemy of the truth-seeking
rit. And the reason is not far to find. A system of
iety's organization whereby a few ride on the backs of
e many, is so irrational on the face of it that it needs but
be seen to be terminated. Therefore it must not be
n. The people must be discouraged from peering. A
rit of blind acquiescence must be furthered among the
pulace. Prying eyes must be put out; and this, no
ıtter what the realm toward which those prying eyes
ght be inclined to turn. For the inquisitive spirit
elf is the perilous thing. Once let there get abroad
ıong the people a mood to know the facts, say, of the
ar system, and it would not be long before that same
errogation would direct itself toward the facts of the
ial system. Thinking on the part of the people at
ge is the thing "dangerous to civilized society." Mind
a social explosive, and is to be used, therefore, under

carefully regulated restrictions. An industrialism based on exploitation is a delicate thing at best; it will not stand much jarring. A society wherein a privileged class is separated from the toilers underneath by a thin and heaving crust, is unstable; people must be cautioned to walk on tiptoes. One thinker let loose in such a world, to look around him with the blinders off and to move about with the shackles off, might do harm to that crust which many years could not repair. Therefore all thinking must be done by the duly accredited agents of the Establishment. Politics, history, economics, theology, the universe — these are "among the enclosed facts of life," and are not to be peered into by every tom, dick and harry. A gloss, a carefully prepared commentary, must be laid over these departments of knowledge; and the people must be trained to look at them only through the interpretation that has been handed down.

Accordingly we find the Church suppressing every tendency to independence of thought. For this "Holy" Roman Empire, let it be emphasized, was naught but Rome's old empire of property, with religious sanctions added to it as a sort of ghostly police. Intimidation by means of "the greater anathema" had been found more effective than the former method of intimidation by armed cohorts. Soldiery can work upon the people only from the outside, and is mechanical at best. But the church, with its awe-inspiring liturgy and its infinite reserves of damnation, kept fear alive in every heart — it beat down the seditious prompting whilst it was yet but a thought and ere it had come to birth in deed. Moreover, soldiery operates on the people only

at fitful intervals. But the ghostly intimidation was reduced to a routinary system, at work continuously week by week, and even day by day. It was framed so as to connect with every detail of life, and reached the people by a net-work of multitudinous arms. The master class, whose sleep had long been broken by alarms of insurrection, had found at last a salve against a return of the goblin night visitors.

This partnership between the oligarchy and the priesthood was not a new departure for the Roman state. The empire when it became "Holy" carried the principle more thorough goingly into effect; but the principle itself had been known in Rome from earliest times. Her financiers had been too shrewd not to perceive the advantage which comes when the Pilate party and the Caiaphas party work in partnership against the "stirrers-up of the people." The patrician class in Rome had early taken the precaution of keeping the office of pontifix maximus in their hands. This "supreme priest" had his official residence beside the bridge crossing the Tiber. The office carried with it large revenues. It was moreover a post of influence. By declaring that the auguries were unfavourable, the pontiff was able at any time to stop public business. Julius Cæsar had signalized his entrance upon public life by securing his election — through a prodigal expenditure of funds — to this office. Julius the Dictator, in the office of pope of Rome and wearing the high-priestly robe, must have caused a smile on many a countenance. He performed his duties as head of the college of pontiffs with a broad grin; for he was frankest of the frank, and declared — to his pals —

his cynicism toward the legends on which reposed the organized religion of the day.

The difference, therefore, between the Roman Empire and the "Holy" Roman Empire, was one of degree and not of kind. Under the former, the imperator of the legions had been chief, and the pontiff his auxiliary. Under the second the pontiff was chief, and the imperator in the subordinate position. In both cases, protection of the privileged class in their favoured position atop of the masses, was the aim. In the earlier empire a coterie of millionaires in Rome with the emperor at their head, dictated the policy of the State. In the "Holy" Empire the propertied class was either ecclesiastical, such as the priest-princes had been in Jerusalem, or they were secular lords in closest coalition with the priest power. "Loyalty to the king, obedience to the church," was now the two-fold slogan wherewith the minds of the people were flailed into submission.

The extent to which the church became a partner in the economic oppression of the day, attracted attention even at the time. Said Bishop Alvaro Pelayo — perhaps turning king's evidence through failure to get his share of the spoils: "Whenever I entered the apartments of the Roman court clergy, I found them occupied in counting up the gold coin which lay about the room in heaps." We are certified: There were vast crowds of placemen, and still greater ones of aspirants for place. The successful occupant of the pontificate had thousands of offices to give away — offices from many of which the incumbents had been remorselessly ejected; many had been created for purposes of sale. The integrity and

apacity of an occupant were seldom inquired into; the oints considered were, What services has he rendered, r can render, to the party? How much can he pay for he preferment? The church degenerated into an instru- ient for financial aggrandizement. Vast sums were ollected in Italy; vast sums were drawn under all anner of pretences from surrounding and reluctant ountries. The policy of the Byzantine court had iven to christianity a paganized form. With this reat extension there had come to the christian party olitical influence and wealth. No insignificant portion f the vast public revenues found their way into the reasuries of the church. In the West, such were the emptations of riches, luxury, and power presented by the piscopate, that the election of a bishop was often de- raded by frightful murders. William of Malmesbury ives a picture of the partnership that existed: "Their obles, devoted to gluttony and voluptuousness, never isited the church, but the matins and the mass were read ver to them by a hurrying priest in their bedchambers efore they rose, themselves not listening. The common eople were a prey to the more powerful, their property as seized, their bodies dragged away to distant countries; heir maidens were either thrown into a brothel or sold or slaves."

To suppose, therefore, that the persecutions which cience suffered at the hands of the "Holy" Empire were rompted by zeal for orthodoxy, is to forget the economic. Bruno, Copernicus, Galileo, and their compeers were stirrers-up of the people," by awakening in them an inde- endent mind, a mood of interrogation; therefore they

... a reaction is evidenced on a
with so murderous a malignit
tions often develop bad feeling;
in some moment of passion resc
lence. But when the fagot is a
of state, when the fires of the I
continent and are rekindled with
space of a hundred years, let t
dividends and not doctrines are
pulling the strings. Powerful
themselves threatened by the "d
heresies" of the Galileo crowd. Tl
of the heretics — "falsa, impia, sc
the Index, the Inquisitorial Board
chamber, and the nightly fires of b

The murders of the Inquisitio
their direct object, for the propert
was confiscated and went to the a
burning. The Roman Empire at
been a customary procedure unde
torious factio-

written: As time went on, this practice of the Inquisition became more and more atrocious. Torture was resorted to on mere suspicion. The accused was not allowed to know the name of his accuser. He was not permitted to have any legal adviser. There was no appeal. The Inquisition was ordered not to lean to pity. No recantation was of avail. The innocent family of the accused was deprived of its property by confiscation; half went to the papal treasury, half to the Inquisition. Life only, said Innocent III, was to be left to the sons of unbelievers, and that merely as an act of mercy. The consequence was that popes, such as Nicholas III, enriched their families through plunder acquired by this tribunal. Inquisitors did the same habitually.

When the Roman Empire had defended her revenues by her military arm, she safe-guarded and developed that arm to the full; no expense that promised to strengthen her soldiery was deemed excessive, no danger threatening its efficiency was deemed small. Now, with the prefix of the "Holy" to her title, her means of intimidation had changed to spiritual police. Therefore she spared no pains to build up this new defence — ritual and dogma. "The faith once delivered," became Rome's policy of state. Revenues depended on the preservation of "the faith;" therefore it must be preserved at any cost. Were there inquisitive minds who whispered that this "faith once delivered" was a system of cunningly devised fables put together by Greek philosophers? Such whisperers were dangerous. They were "pestilent gainsayers," and must be attended to with rack and fagot.



The faintest show of an i
in motion straightway all the
is sentenced to be killed, "a
without the shedding of bloo
signifying death by burning
his discovery to the world onl
ling apology (so that he cries
me only the favour which Th
on the cross"). Thus he gro
in my seventieth year, being a
and before your eminence, ha
holy gospel which I touch
curse, and detest the error
movement of the earth." T
gart warns Kepler "not to
into confusion with his silly
outwardly conform; but to
firms; "I do think the thou
andria, Cyril whets the mob
tear her corpse asunder, and
flesh fr

tornado is the blast of his anger; the earthquake is the stamping of his rage; comets are fireballs flung from his hand. Goodman Voigt denounces as "atheists and epicureans" all who refuse to see in comets the warrings of an angry God. Not that the parish priests proclaiming these views were insincere. But preachers of this type were subconsciously pleasing to the moneyed lords, and were hired: so that a natural process of selection filled the pulpit with men trained to walk in the "paths of scriptural science and sound learning" — the same selective process by which pulpits in the South, in antebellum days, came to be occupied at last only by men who sincerely viewed slavery as a divinely ordained institution. Accordingly, Andreas of Magdeburg expounds: "Whoever would know the comet's real source and nature must not merely gape and stare at the scientific theory that it is an earthy, greasy, tough, and sticky vapour." By no means. For a comet is nothing other than "the thick smoke of human sins, rising every day, every hour, every moment, full of stench and horror, before the face of God, and becoming gradually so thick as to form a comet with curled and plaited tresses, which at last is kindled by the hot and fiery anger of the Supreme Heavenly Judge."

So sealed and ratified was the alliance between christianity and the master class, that the theology of the day regarded lords and princes as the special object of nature's attention; nature for instance sent a comet to foretoken the death of a prince. Goodman Scalinger essayed to expound it rationally: "Comets menace princes and

cal lore, Says he: "Come
their material, betoken wa
of princes; for, being hot
moistnesses in the human
heat and dryness, increasi
the emotions depend on the t
of the body, men are thro
to violent deeds, quarrels,
arms: especially is this the
are more delicate and also m
men and whose moistnesses ar
mation of this sort, inasmuch as
seldom restrain themselves fro
in such a dry state of the
injurious."

To which, good old Pierre Ba
understanding democrat, made
study man, the more does it
ruling passion, and that he affe
misery. Mean and perish-

or birth of a prince is too insignificant a matter to stir the heavens."

But the Peter Bayles were few. So that the masquerade went on full merrily. Pope Calixtus succeeded in excommunicating the comet, and made the church awe-struck thereby. So much so, that the good people of Thonon, afflicted by a plague of flies, set on foot a petition to the Sancte Pater Omnipotens, for a similiar relief. Spread on its municipal register we find: "Resolved that this town join with other parishes of this province in obtaining from Rome an excommunication against the insects, and that it will contribute pro rata to the expenses of the same." To which we are entitled to remark, that if Thonon and her neighbouring parishes had been willing to contribute a sufficient amount "to the expenses of the same," they could have obtained excommunications and decretals in any quantity desired.

Machiavelli blabbed the truth of it all. This Florentine was immeasurably impressed with the sagacity of Rome in prefixing the "Holy" to its title, and in strutting about in robes of sanctity. He sought to reduce this kind of statecraft to a science. Therefore he enumerated as traits which a prince should — "seem to" — have: "Charity, integrity, and humanity, all uprightness and all piety. And more than all else is it necessary for a prince to seem to possess the last quality." And he drives his point home: "It is not necessary for a prince to possess all the above mentioned qualities; but it is essential that he should at least seem to have them. I will even venture to say that to have and practise them

grace of God," we read: "T
tice was equal to the sanctity
permitted no person, be his c
elude the laws with impunity.
private thief, no public freeboot
risk the loss of life for their at
of others." By which was mea
ple must not fish in the streams
preserves of the aristocracy, n
that destroyed their crops. Th
formerly been public land, the
the peasants had grazed their gee
But the lords fenced in the con
possession. And now, let a peas
there or fishing in the once publi
visited forthwith by "the rigou
Let it be indicated what that "ri
tacks upon the property of othe
meanwhile that it could be for tl
sheep for his starving family: Th
was put

preserved "the sanctity of his manners." We are a bit inclined to side with the peasants in their piteous plaint:

> The law makes that man a felon,
> Who steals a goose from the common;
> But leaves the greater felon loose,
> Who steals a common from the goose.

Our indictment therefore stands. The Roman Empire both before it took to itself the prefix "Holy" and afterward, was the same — an empire of human merchandise. Resting on an economic wrong, it felt its foundations rocking perilously beneath it. To preserve the unstable equilibrium and to allay its palpitations, the empire through its first thousand years kept the toiling masses intimidated by means of soldiery. Through its second thousand years it kept those toilers intimidated by means of "christianity." We have been taught to regard this second period as "the age of faith." But the pious phrase does not stand up beneath the inquisitorial gaze of to-day. Historical science in an age of democracy has a way of peering under the surface; and instead of an "age of faith," it sees the "Holy" Roman Empire as an age of exploitation — industrial slavery enforced by a ghostly terrorism. History is past economics; economics is present history. The Roman Empire, in its "Holy" as in its non-Holy period, was motived by one motive: the organized self-interest of the few perpetuating itself at the expense of the unorganized self-interest of the many.

The conclusion is irresistible: much of the history of theology shows it to have been a halter-weight on progress



that are done under the sun;
as were oppressed, and they
side of their oppressors there
comforter."

CHAPTER XVII

DEMOCRACY'S ULTIMATUM

LIKE individuals, institutions also upon crying out "remember not against me the sins of my youth," have a right to a new start. The church to-day is seeking to put away the badness and the sadness of so much of her past, and to get right once more with the working class. For that at present she sickens with a real sickness, is acknowledged by none more candidly than herself. "What must I do to be saved?" is her cry. A mood of self-diagnosis is upon her.

One set of her physicians propose exercise — the patient is not active enough. She has the machinery that is needful; all that is required is to run it at higher speed. A programme of more determined evangelism is proposed. The large and increasing multitude of the world's workers are not coming into the church; therefore she must go out and compel them to come in. "We must draw them into the gospel net." But the efforts of this school, though sincere, lack convincing power. The attempt has smacked of the artificial, the machine-made. Says one of the church leaders, himself a member of the revivalist wing and an ardent sympathizer: "The more recent type of evangelism retains few, if any, features of this older school, while it has certain unmistak-

emotional stampeding of the r
with the success which stamps
ment. There is a feel that the
day is to be something other tha

Another set of physicians pr
church, and departments of civ
These are being tried. But h
success. The institutional church
reation for the young, and thereb
it is proving powerless to unlock t
the soul, where alone are the spr
ecclesiastically supervised civic an
is a something of amateurishness
suspicion of an ulterior motive.
Church and Labour" has to the v
of evangelism by indirection. T
novations the church still "fishin
the bait concealed now on a sn
of an angler grown skilled by fail

So that the chasm between th-

the sea, he would find there some presence of this mysteriously pervasive spirit. While on the other side of the chasm stands the church, gropingly putting out feelers toward this new-born force that is in the world, and giving unmistakable evidences of a retreat rather than of an advance.

The difficulty is, the church has not diagnosed her sickness deeply enough. The democracy's plaint against her is not against this or that detail in her makeup, but against the central fact which is at the heart of all the churches to-day, even those that style themselves liberal — a heavenly despotism. Its quarrel is with that first-person-of-the-trinity doctrine, which the church has made the alphabet of all her thinking. For a benign paternalism flows copiously from that dogma. The democracy, even where it has not analyzed it out, feels subconsciously that benevolent absolutism is its arch foe. Therefore we find leaders of the social democracy stating openly and with uttermost stress that the idea of "God" — as they name this first person in the trinity — is the enemy which must be attacked first of all. Says one of them: "We open war upon God, because he is the greatest evil in the world." Still another: "God is dying without posterity; the terrestrial despot will drag down in his fall the celestial bugbear." Karl Marx was of them. And said Bakunin: "The idea of God must be destroyed; it is the cornerstone of a perverted civilization." And still another affirms: "The beginning of all those lies which have ground down the poor world in slavery, is God."

...tagonism of the der
the "first person of the tri
thought through in every ca
classes: First, that the doctri
that it is untrue; third, that i
political despotism.

As to the first, it is being conc
notably those of the Ritschlia
of a Theos, an Absolute, a Cre
into being out of nothing, is not
it is a Greek rather than a Palest
mind was practical, not metap
for the goal toward which the w
for the source from which it ha
word in the Hebrew language t
something out of nothing.

It is true, there are in the scrip
implying direct divine interventic
But these references are to be
of their view of the cosmos as sc
chanically operated

ment," contained, as one commentator said, in a cistern shaped "like a bathing tank." This water fell down in the form of rain when "the windows of heaven" were opened. The sun was pulled across underneath the sky during the day; it was pushed into a pit at night; thereupon it was dragged around to the other side and pulled up in the morning. The stars were lamps hung out from the floor of heaven at night, and gathered in each morning—"the stars shall fall from heaven," was in that day easily understandable. Heaven was earth's upper story. Hell was the cellar. This is why the sailors with Columbus feared to voyage too far beyond the Pillars of Hercules, lest they come to the edge of the world and pitch headlong. We see it also in Dante: "Why is the sun so red in the evening?" "Because he looketh down upon hell." References in scripture, therefore, to divine control over this piece of mechanism called nature—such as, "he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust"— are more comparable to man's growing mastery of nature through the methods of modern science, than they are to the notion of divine wizard-work imbedded in the theology which has come to us from Greek metaphysics.

Christianity on its westward way from Palestine had to cross the land of Greece. In so doing it absorbed the idea of God as a Theos, an Absolute, the First Cause. The democracy is suspicious of the motives that were back of this transformation. Under Palestine's low-arching sky, God and the people were but a few miles apart. This sense of physical nearness had bred a sense of personal nearness, which was distinctly bad for the purposes

of the exploiter. It may be set down as a mathem formula: Human servitude is in proportion to the i val between man and God, increasing as the squa the distance.

The tower of Babel narrative is pertinent. tower whose top may reach unto heaven" — there the measure of the size of the universe back in Bi times. This discount must always be computed reading both the Old and New Testaments. It shock no one in his day, therefore, when Jesus pictured th lord of heaven as "Father Abraham." "Abraham is our father," was the word of pious Jews everywhere. Jesus himself felt poignantly his ancestral connection, and used fondly the pronoun "my" in referring to this father in heaven. The popular term, even now, "Abraham's Bosom," by which to designate heaven as a whole, is scriptural through and through. "Jesus answered them, Is it not written in your law I said, Ye are gods?" Jesus was not a theist. Writes Harnack: "The picture of the life and discourses of Jesus, stands in no relation with the Greek spirit. That he was ever in touch with Plato or the Porch is absolutely impossible to maintain." To those who loved him, it seemed no sacrilege on the part of The Carpenter when he assumed the godhead. Earth and heaven were so close together in Palestine in that day that a man of vigorous spirit could be thought of as stepping from one to the other, without putting the imagination out of joint. From Jacob's Ladder, in Genesis—see also the narrative of Elijah ascending to heaven in a chariot of fire—clear through to John's vision on Patmos wherein he saw

heaven opening to him like a curtain or scroll rolled back — the Bible as a whole cannot be understood except by taking the Tower of Babel as a measuring rod wherewith to compute the then psychological distance between earth and sky.

Therefore the democracy to-day, in rejecting the Greek interpolation of the trinity and its metaphysical subtleties into the christian system, believes that it is building on strictest Biblical science. In taking the heaven of The Carpenter as its God, it does not feel itself to be atheistic, but rather to be placing itself in the same spiritual atmosphere in which the Bible folk lived, and in which that book was written — the atmosphere furthermore in which christianity was cradled. The Not-ourselves an Industrialist — there is a theology acceptable to the democracy; and it is a theology founded on exact scriptural science. "Unto us a child is born, unto us a son is given; and the government shall be upon his shoulders; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace."

Not only does the democracy to-day believe the "first person of the trinity" idea to be unbiblical. In the second place it believes it to be untrue. The universe does not show evidence of operating in a fatherly fashion. They who think by prayer and ritual to change the course of the elements, think foolishly. Nature cares naught for man. Her terrific forces crush saint and sinner with serene impartiality. That man has lived shelteredly who has not been out in some night storm wherein he

an entire city and licks i
devours the good as well a
turn not aside for church
not immoral — they are un
in Chicago, dealing out un
has put many a once placid mi
ably the Messina earthquake
placidity of even a greater nu

Says one wrestler, face to fac
"Did God by a special act of wi
ing of the earth's crust along a
posely created along a strait b
boli, close by two populous citi
would build; and did he choose
come just when the inhabitants
when the destruction of life
when and where it would do t
is not easy to believe. It is e
good God does and must gover
laws. Then can God int-

tian is an agnostic. He does not attempt to solve the riddle of the universe." Messina confronts the theistic wing of christian doctrine with an uncomfortable alternative; because their Absolute, being all-powerful, was able to have averted the Messina earthquake had he so wished; or else he did not wish to avert it; in which case, why the murder of hundreds, many of whom knew not their right hand from their left? Avoiding Scylla, they run upon Charybdis. Upon the horns of that dilemma, the theistic school is left. Homer, by the way, located his Scylla and Charybdis precisely at the straits of Messina, where the mariner is beset on one side by the whirling tide, and on the other by the jagged rocks of the coast. "In sober truth," exclaims Mill, "nearly all the things which men are hanged or imprisoned for doing to one another, are nature's every-day performance." So that intelligent theists to-day admit their despair of explaining the catastrophes of nature — emulating herein the resignation of the Hindus, who regard the presence of the English in their country as, "uncomfortable, unaccountable works of God." Theism has been reduced to "A Grand Perhaps."

The democracy's view of the universe is free from these intellectual bafflements. Its god is the industrial Not-ourselves, captain of the workers in their march of conquest over nature. The fight to subjugate the universe is a real fight. The casualties attest it. Industrial accidents — half a million killings every year; workmen tattooed with scars! — these give it the look of a real battle-field. However, man is not alone in the fight; therefore he endures the tug and strain.

marching with the march
blood also in the footpri
Nature is not subdued; bu
is all that brave men req
as yet unmapped. But wit
has heart for the journey.
road-making is humanity's
feet are treading where no
to the traveller, the zest of
ration; there is tingle as on
Nature is civilization's raw m
as yet unbacked, and gives its
better so than a horse that w
Man is not nature's darling.
one stronger than she; and a
the end — they who think
ride for a fall.

Stark was ever the
But our ships were

Only as --

Satan revolts is abysmally dull, an eternity of do-nothingness, presided over by a do-nothing Absolute. Wrote Richard Wagner: "That God was doomed by art. Jehovah in the fiery bush, or even the reverend Father with the snow-white beard who looked down from out the clouds in blessing on his Son, could say but little to the believing soul, however masterly the artist's hand." When christianity was transformed into a religion for the sabbath day only—the note of industrialism lost out of it—her notion of heaven became sabbatarian likewise: "Every day will be Sunday by and by." Its heaven is one long liturgical service. A choir of white-robed, elderly men singing hymns, would become a bit bromidic after a few weeks. No hotter hell is thinkable than to spend eternity in a place that is uninteresting.

There is an increasing conviction among trained intellects that the Whence of the infinite and eternal energy out of which the universe has been spun, is by its very nature shrouded from knowledge. To-day the foundations of the earth are indeed being discovered; but they are economic foundations. Not the world's Whence but the world's Whither, is man's concern. We have the universe on our hands. The workingman instinct everywhere is to take nature as raw material, and dominate it into some form of use and beauty. A suppliant attitude toward the cosmos, such as is preached by theism, is deemed by the world's workers unmanful. Work people live at close grips with the powers of nature. The daily tug and wrestle have disciplined them to look those powers in the face. Nature is the legitimate field

may not be mastered by a
Theism is a religion fund
supplication: but democra
communal mastership ov
moreover, that cannot knc
fection. For the universe
adolescent. Its evolutionai
exhausted.

But the democracy reject
trinity" idea for still a third re
for despotism. That the ide
not from Palestine but from
of Greek metaphysics, would
That it is also untrue — thei
tion — would tell more dam
plays direct into the hands of
indictment most damnatory of
with theism that has given
warp and bias toward an anti-

ıe world by withdrawing from that life many who ould otherwise have participated in it. A religion that ts loose to the drama of daily life does not cease ıereby to have a part — even though but a comedy part — that drama. Theology has a way of translating itself to economic magnitudes, and this is particularly so ith the most stupendous doctrine that ever sought ı impose itself upon the human mind — the doctrine, ımely, that the physical universe is ruled over by a ɛrsonage who created it, owns it, and personally runs . Put a boss at the top of the universe, and the idea bossism will trickle down into every human relation- ıip. Subserviency to an absolute ruler in the skies, ɔw beneficent soever that ruler may be, paves the way ɾ subserviency to an absolute ruler upon earth. For puts a crook in the knee and a habitude of dependence the soul, which is fatal to that upstanding type of man hich democracy requires. On the other hand a fra- ɾnal relationship between God and man, in which ıe former is man's elder brother, is an education in self- spect, and makes an earthly despot impossible. This why the Bible, motived as it was by democratism — ıat is, by self-respect — stressed the likeness between od and man; they are both in the same image. God portrayed as only a man of larger, wiser frame. "Come ɔw, and let us reason together," is his way of addressing an; and, "Son of man, stand upon thy feet, and I ill speak unto thee." "Thy God hath commanded ıy strength." "I have not called you servants; I have ılled you friends." But when christianity was an- ɛxed by the Roman Empire, this elder-brother attitude

clature whereby the Power-not
is an untenable assertion. Di
the Most High under differing t
dustrialism is broadening acros
if the Unseen is to become a fact
is quite conceivable that a more
term will be devised for him than
That title has tangency only wi
national life patriarchally originat
seems to have generated the term
suggests no celestial participation
where sustaining idealisms from A
most needed.

Alteringly the spirit of democra
upon all things. By it, fatherhoo
is transfiguring into elder-brotherl
cent results. Alphonse Daudet w
boy, and an attachment arose betw
of the beautiful scenes of all time.
paternal relation is a divi[illegible]

— "paternal," pater, patrician. They "patronized" the plebs. It is needless to add that their "guardianship" of the people came to have a strong smell — so much so, in fact, that tribunes had to be instituted to protect the plebs from their constitutional "fathers." There has been no state in which the "father" idea was more thorough-goingly worked out than Rome; and no state was more absolutist over the people. Her law gave to the father the power of life and death over his family. And it was the development of this "father" spirit which made the Roman Empire the most deliberate and aggressive despotism known in the chronicles of man.

In every society there will be the wise and the unwise, the firm and the unfirm; and there will ever be need for the wise and the firm to bring their strength to bear upon the unwise and unfirm segment of the population. But all that is worth while in this relationship of helpfulness is conserved in the elder-brother attitude. What goes beyond this is not helpfulness but something else, a hankering to use those younger brothers for private ends. No person ever lived who needed a father over him; but all need an elder brother over them. A democratic organization of society would have afforded Rome's wiser set full opportunity for serviceableness to the less favoured members of the state. But serviceableness was not the organizing principle of Rome's patriciate. Those "conscript fathers" were swayed by the prides of life — pride of power, pride of opinion, pride of place. They developed the "patron" idea, because it gave them a position above and on the backs

of the people. Fatherhood! — with Rome once entered upon that terrific pathway, a course beyond all turning, there was but one terminus ahead — a Tiberius, a Nero, a Caligula. For the patricians, separated from the people by that artificial, "pater" distinction, drew off by themselves into irresponsible power, self-gratification, moral rot. The plebs also, bereaved of self-respect by this "patronizing" relationship, drifted from manliness and self-reliance; they came to accept bounty from their patrons, and licked the hand that fed them. Rome became a state of rulers and rabble, both equally miserable, equally ignoble. The patron — pater — relationship is bad at both ends, hardening the patronizer and softening the patronized. When the Roman Empire, by its annexation of christianity, became "holy," its sovereign saw the possibilities which are in that "pater" idea for purposes of oppression; therefore he styled himself the

string is being so persistently harped that even the elect are seduced, and we hear from the lips of one of them: "Theoretically, absolutism may be the best government": which, to the democracy, is the heresy of heresies. Theoretically and actually, absolutism is the worst government. And the better it is, the worse it is for humanity. Absolutism presupposes intense activity on the part of a few, and passivity on the part of the many. The consciousness of subjection to an irresponsible power, how benign soever that power may be, tells fatally on self-respect, and therefore on human achievement. That only can help a man which stings him to self-help. The truly redemptive eras have displayed their divineness in that they worked from the bottom up.

If benevolent despotism were the acme of political development, Julius Cæsar would be the world's christ and saviour. For he was benevolent. In personal character he was of almost feminine refinement; so much so that he found himself ill at ease among the coarse convivialities of his male associates, and preferred the society of women — to the delectation of the scandal-mongers of the day, so that in posterity's appraisal his private morals have suffered a degree of taint which does not seem borne out by the facts. He was essentially a student and an artist. Of delicate sensibility, his life ideals during his formative period were predominatingly æsthetic— to reform the popular festivals of Rome into lines of beauty, and to improve the architecture of her public buildings. He was of a kindly temperament. Journeying once with Oppius through a forest, they came at night to a hut where was only one bed; Oppius being

unwell, Cæsar gave up the bed to him, and slept out on the ground. The strain of office was so gruelling on his sensitively organized nature, that toward the end he showed symptoms of epilepsy, that sign of the destruction of the nervous system. Too heavy for mortal man is the robe of omnipotence. Before his death he had been heard often to remark that he had lived long enough. His defence against the assassins was but half-hearted, and he seems almost to have invited those three-and-twenty wounds under Pompey's statue — he was too fine grained to enjoy domination over his fellows. His bust in the Louvre, the face hugely furrowed with wrinkles, is that of a man in utter exhaustion — a life burned out by a voltage higher than the human nerves are wired to carry.

Cæsar used the enormous powers of the dictatorship beneficently. He reformed the calendar, sought to re-

Kings recognize the leverage which a theology of benevolent despotism puts into their hands. The existence of a fatherly monarch in the heavens would, if provable, give a divine right to fatherly monarchs on earth. It is with insight, therefore, that kings sign themselves, "defenders of the faith," meaning by "faith" the christian religion as transformed by the Roman Empire; they know that if they can defend that faith, the faith will defend them. Jefferson, Franklin, and the other leaders of the American Revolution were insurgent against the king, and they were equally insurgent against this "christianity"; but the Tories, bitter against democracy and strong for the king, were also in large part active and zealous churchmen. Slavery in the South found one of its stoutest defenders in Buchanan — Buchanan perhaps the most aggressively orthodox believer and churchman who ever sat in the White House. Whereas the one who came after him, and who wrote the document emancipating the slaves, paired with Jefferson and Franklin in living his religious life outside of the church and outside of orthodoxy. An anthracite king has recently made an application of theistic theology to the industrial situation. (His angered fellow-barons have likened his frankness to that of a blabbing idiot; but his words were not those of an idiot; they were words rather of cool and close logic, following out to its faithful conclusion the doctrine of divine paternalism taught him by the church.) Said he: "The rights and interests of the labouring man will be protected and cared for not by the labour agitators, but by the christian men to whom God in his infinite wisdom

has given the control of the property interests of the country." Nor should mere man presume to question the evident favouritism of this deity, for "its judgments are unsearchable and its ways past finding out." Not jocosely, but with reverence and almost with literal sincerity, the industrial barons take up their parable and exult: The Lord is my partner, I shall not want. He maketh me to lie down in green pastures, he leadeth me beside the still waters. He restoreth my reputation. He leadeth me in the paths of big philanthropies for my name's sake. Yea, though I walk through the valley of labour strikes and revolution, I will fear no evil. For thou art with me. Thy church and thy priesthood, they comfort me. Thou preparest a table before me in the presence of starving enemies. Thou anointest my tongue with oil; my cup runneth over. Surely homage and flattery shall follow me all the days of my life, and I

come in large part from the champions of the existing economic order. Carlyle is the defender of the Roman ideal — autocracy, fist government. He placed a Viking marauder above Washington and Lincoln. He saw in the American Civil War only "the burning out of a foul chimney." It is significant, therefore, that Carlyle coupled Darwin in the same anathema, styling him the "apostle of dirt worship." Writes Monseigneur Ségur also: "These infamous doctrines [Darwin's] have for their only support the most abject passions. Their father is pride, their mother impurity, their offspring revolutions." Russia too has discovered the levelling tendency of Darwin's negation of "the father almighty." Wherefore her police, directed thereto by the authorities, refused to the University of Kief permission to take note of the centennial of Charles Darwin, on the grounds of "religious objections to the Darwinian theory." Thereupon Russia's "Little Father" proceeds to shoot down 2,195 unarmed work people who were approaching him with a petition for help in their miseries.

Not strange, therefore, that the democracy has come to regard, "God the father almighty" as the rich man's creed, and will be satisfied only with its erasement from the page. It is for this reason that the so-called "Christian Socialism" failed to grip the work class. With an intense human throb and a martyr spirit, the movement under Maurice and Kingsley nevertheless did not enlist to any large degree the hand workers; because, with all of its ardency of social passion, that movement had for its intellectual foundation the orthodox doctrine of a heavenly despot. And this neutralized all its effort.

...ng to benevolent sovereign
highestly authoritative. The
sciously detected this note in th
a few times to church, sought t
tion they longed for, failed to fi

In the churches to-day is mar
social passion; and his heart is bi
people, whom he loves with a g
he espouses with a genuine esp
church. The explanation is th
been trained in so called "liberal
taught to believe that "the fa
sine qua non of christianity. So
behold in him merely one more
pater — class, seeking to add mor
that are already patronized to
The heart break must go on, the g
and workers must widen, the ali
the church must continue, until
the fact that alterations in this
thought at most

democracy in the godhead itself. Not until then will the working class come back into the church.

These then are the three counts in the indictment which the democracy to-day is bringing against the idea of a fatherly creator and ruler of the universe: First, that it is unbiblical, and was a "devised fable" craftily interpolated into the christian system by Greek metaphysicians at the behest of their Roman overlords. Second, that it is untrue, because the forces of nature do not operate on any basis of personal intelligence and kindliness; they are brute powers which are not to be prayed unto but are to be mastered. Third, that it is immoral, inasmuch as it presents to fundamental democracy the opposition of fundamental absolutism. And the last is the most damnatory count in the indictment.

A religion can exist after it has been found to be unbiblical. It can even struggle on after it has become untrue. But it cannot continue after it has been found to be immoral. The tidal drift away from the church means much. But there is setting in to-day a tidal drift against the church, and that means vastly more, particularly as that tidal sweep includes to-day some of the noblest enthusiasms of our time. When once conscience has been enlisted against a church, that church is doomed. The religion of the classic world was able to keep going after it had lost its power of producing martyrs. But when, on a stream of passion that came surging forth from Nazareth, martyrs were raised up against that religion, its hour had struck. The democracy to-day believes with all its soul and heart and mind and strength

that paternal despotism in the heavens is the begetter of paternal despotisms upon earth; that the church's theology was made in an age of aristocracy, by the paid retainers of the aristocracy, and in the interests of aristocracy. Therefore the democracy is putting conscience in its fight against this "spiritual wickedness," and is saying in the words of an aforetime warrior against wrong: "We shall doe God and our country true service by taking away this evil."

CHAPTER XVIII

THE INDUSTRIAL COMRADE

MALMESBURY tells of a prodigy, two women joined together from birth. "At last, one dying, the other survived, and the living carried about the dead for the space of three years, till she dies also, through the fatigue of the weight."

The ligature woven by the Græco-Roman philosophers, conjoining The Carpenter with the idea of a paternal despot in heaven, threatens, unless the two can be severed, to cause a similar fatality. For the speculations of Greek metaphysics are dead. The scientific view of the universe, discovered by modern research and increasingly accepted by the modern world, is in polar opposition to the laboured mysticisms of Plato and the Platonists. Science is an august thing; it is taught to-day in the schools, is preached by the universities, and is the organizing principle in modern industry. A belated bishop here and there may issue a prayer for rain; but he is no longer taken seriously. The theistic school, driven to the wall, unable longer to defend its theory of a personal intelligence back of the forces of nature, is resorting to obscurantism — is fighting a slow retreat, or lapsing into sullen silence. The divine despotism is dead. The danger is lest the Carpenter of Galilee, conjoined to that partner, may

also be dragged down, "through the fatigue of the weight."

A section of the proletary class to-day is showing a trend away from the spiritual foundations of life and into a pronounced secularism. These have never seen the Nazareth Workingman in his real aspect, as the industrial leader of the industrialists of the world. They have accepted the portrait of him as it was repainted by the theologians of the Roman Empire — a representative of the cæsarized sovereignty in the heavens. Therefore they are stripping themselves of religion of every kind — they regard any leanings toward a spiritual view of life as evidence either of outworn superstition, or of a covert sympathy with the master and proprietary class.

If this trend were to grow, if the social movement were to be lopped away from its holdfast in religion, that movement would receive therein its death mark. For democ-

a monk back of it," is perhaps an overstatement. But there resides a soul of truth in the proverb. Faith touched with passion — that has been in every age the great social dynamic. For the democracy to leave the religious area to the exploiter and privileged class, would be a tactical blunder of the first magnitude. Let me write a nation's religion, and I care not who writes her laws.

Said Mazzini: "Great social transformations have never been and never will be other than the application of a religious principle, of a moral development, of a strong and active faith. On the day when democracy shall elevate itself to the position of a religious party it will carry away the victory, not before"; and again: "The religious question pursues me like a remorse; it is the only one of any real importance." Richard Whiteing speaks to the same theme: "Democracy is a religion or nothing, with its ritual, its ceremonies, its cenobites, its government as a church — above all, its organized sacrifice of the altar, the sacrifice of self. This is the deepest craving of human nature. All attempts to sacrifice man's heroism to his interests have ever failed. His goodness must make him smart." Where social interest has no rootage in religion, it is a precarious and fragile thing. "Nothing has struck me more," bitterly exclaims a leader of the democratic ideal, "than the short life of social enthusiasm. We have had thousands of examples." The Carpenter foresaw this. Zeal, if it has no roots, is a short lived thing; it will parch at the first drought. He pointed this, in his parable of the Wise and Foolish Virgins. Where there is a spiritual reinforcement, social en-



...ee at hand from which to

In the democracy's reaction
and quietism of the church,
to the other extreme — a m
spiritual ideas and ideals. Th
as lop-sided as the other. Ma
church forgot that, and went
where the air is too rarefied f
hand, man is more than an earth
to frame a system of society bas
in it no seeds of permanency.
and with justice, to the dulness
life and the hereafter — self-ef
and orchestra practice in the
materialism would be equally u
onous level of mediocrity, e
slaves to a dull reputability. T
of the human spirit: fear of dea
fear of public opinion. Of the
is chief. Above all else, democra
shall refuse to l

wine press alone? Only they within whom are the fountain deeps where the drained cup of life is refilled. Religion fortifies that inner preserve of personality, and thus makes radio-active spirits possible.

It is here that The Carpenter is the proletariat's lord by divinest right. For he is on the one hand the keeper of the floodgates of enthusiasm; and on the other he directs that flood into channels of worldly use, of social transformation. It is this combination of the two traits in rarest blend, which gives him the easy preëminence and makes him the christ — humanity's anointed one. Other leaders there have been, with as lofty a spiritual vision as he; but they lacked the economic approach; therefore they were boats with much sail and little ballast, at the mercy of the gusts of fanaticism and rhapsody. Likewise there have been upheavers of despotism, economic reconstructors, as energetic as he; but they have lacked his hold in the unseen world, where alone are the hidings of power; and so, like laden boats without sail or towage, they have hung inert — water-logged derelicts on the tide. The abnormal poise of The Carpenter whilst treading dizziest altitudes of the spirit, marks him out as the God-man; for he is at home in both worlds.

The Carpenter of Nazareth is the democracy's chief asset; to suffer themselves to be defrauded of their birthright in him, were criminal negligence. He is the greatest arouser of the masses which human annals have recorded. "He stirreth up the people," is his biography in five words. "This child shall be for the falling and rising again of many," said one, when the babe was still in swaddling clothes. His footprints through Palestine

were dragons' teeth, raising up a harvest of armed souls, helmeted for warrior work. Gifted with vision into the world of the unseen, he enlisted all the powers of that unseen world on the side of the disinherited. His theology had an inflammatory purpose. His ethics was the ethics of self-respect, a brand of ethics which is the destroyer of servitude and the begetter of freedom in every age and under every sky. He identified himself with the proletariat, those a-hungered, thirsty, stranger, naked, sick, and in prison — "inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." He lived their life, he died their death. And those pierced hands to-day are lifting empires off their hinges.

By holding with Jesus, the democracy obtains the momentum of the centuries. Historic continuity is of incalculable advantage. Had the Sturm und Drang period

He knew the devious windings of the seigniorial mind, whereby it seeks to blind the people to the oppressions which it is fastening upon them. Then as now its method was to wring tribute from a whole province, build a temple out of a part of the spoil, and ostentatiously present it to the people to attest the magnanimity of the donor: "They sound a trumpet, that they may be seen of men." Herod was a past master in this art. His show of generosity was deceiving many. But Jesus saw in those gifts morsels of meat thrown to watch dogs to keep them quiet; and he cautioned the proletariat: "Beware of the leaven of Herod." The imposing Temple in Jerusalem was his work. Herod announced that he was building it in order to promote the religious welfare of the people. Josephus informs us, however, that his real purpose was to raise for himself an everlasting memorial. Superficially its grandeur was impressive. It was built of white marble. Its eastern front was covered with plates of gold which threw back the rays of the rising sun. Some of its foundation stones were of vast size, each representing the labour of a host of men. And this building, the "gift" of a man who blended in his own person the vices of the East and the tyrannous cruelty of the West, was become the official headquarters of the religion of the once proud-spirited Jews.

Jesus as a boy of twelve was found in this Temple of Herod's, amid a group of the priestly parasites of that king. The narrative states that the boy was "asking them questions." We are not left in doubt as to the sort of questions he was asking, for as man he comes back to the subject. The Temple was still building, and Jesus

charity, so subtle is its power tc
Jesus therefore cautioned them
man deceive you." He enforce
to "the rich men casting their
And he saw also a certain poor v
two mites. And he said, Of a
that this poor widow hath cast
For all these have of their abun
offerings; but she of her penury.
ciples were not altogether convinc
troversy upon the subject seems
"his disciples came to him for to s
of the Temple: Master, see what r
what buildings are here." Here a
an example of a man of wealth wh
But the Irreconcilable One refuses
"manner of stones." He perceive
walls rest upon a foundation of econ
fore they shall not stand: "Se
buildings? There shall not be left
that sh "

kings of the gentiles exercised lordship over them; and they that exercise authority upon them are called 'sweet lords.' But ye shall not be so."

A leader of that uncompromising democratism is needed to-day. "The System," with its glitter and gilding, housed in imposing structures, served by high-salaried retainers, is a very soul stealer. Its subtle influence snares the spirit and invades the stoutest heart. Only under The Carpenter — he who did not know how to spare a despot — will there a day dawn when "the vile person shall be no more called liberal, nor the churl said to be bountiful." Many in the ranks of the democracy itself are animated by no high motives. Goaded by the sheer urgency of livelihood, they are concerned but with their own advancement — which achieved, they turn their backs on former comrades. Some of the railroad operatives to-day are illustrating this trend — a willingness to advance their own interests irrespective of their brother proletarians. An Arab slave is prompted by no vision of the righteousness and beauty of freedom. His ambition is to climb up out of slavery, and then to own a slave for himself. "But the liberal deviseth liberal things."

It is not difficult to show that this spirit of "Each for himself," is the spirit of cæsarisms and sultanisms everywhere, the spirit that has immemorially crushed the aspirations of labour. Were it to prevail, were the sense of industrial solidarity to be lost, despotism would again make headway. For this heritage of liberty is not a free gift. So far as it has been obtained, it has been wrenched from the master class by the fist of a united proletariat. Let this solidarity re-granulate

into particles, and those operatives who are climbing into the sunlight over the backs of their fellows would be thrust back into the same servitude into which they thought to leave their fellows. Against this abandonment of freedom as a principle, against this ignoble acquiescence in oppression — provided it oppresses only the other person — The Carpenter was in utter opposition. His plea was for solidarity, and against the strifes and selfishness that rend the popular cause and make it impotent. He would inject principle into the upward strivings of the disinherited. The masses, armed with conscience and reinforced by the Irreconcilable Leader, would be stiffened to fight the fight until judgment run down as waters and righteousness as a mighty stream.

Once again, the democracy needs this Leader as a controller of the bestial that is in the workingman as in

generation of happy hooligans, each on pleasure bent, would impress no deep footprints upon the centuries. A proletary revolution, were it to mean an oligarchy of the base, an enthronement of the bestial and sub-human, would carry in it the seeds of its own dissolution. It is good for a man that he bear the yoke in his youth. Dante located freedom at the top of the Mount of Discipline. In the record of the liberation from the brick-yards of Egypt, we read that Moses, straightway he had the people out of Goshen, led them into the gorges of Sinai, where amid the thunder-storms of that region he gave them the moral law, without which can be no enduring liberty; thus the rule of the Egyptian was replaced in them by the arm of an interior restraint, and the people went forward. Democracy to-day has reached a point where it need fear no foe outside. Her danger is a moral breakdown. The people who inherit freedom need of all peoples to live their life under the glare of his eye who said, "if thy right hand cause thee to stumble, cut it off and cast it from thee; it is better for thee." The true christian is a rebel; but he is a beneficent rebel. He is not less obedient than other people, but more obedient. He rebels against some human law, out of reverence for a higher law which the human law was violating.

The modern age is the age of the city; and it is in such an age that The Carpenter feels most at home. Palestine in his day was thickly inhabited. The nation had passed out of a pastoral and agricultural society, into the more advanced life of the city. So that we find Jesus addressing his message to a people living in a complicated society like our own. He spent his days in the midst

life by means of retirement — a
But such was not The Carpenter
gospel. His ideal is the civic i
holy city descending from God o
fore the Carpenter-christ is the
tudinous To-day and of the inc
To-morrow. For the city is going
Civilization anyway has ever ce
city — Babylon, Nineveh, Jerusal
Rome, Constantinople, Florence.
true of the future than of the pas
Dei is supplanting that older idea
is here, in the city, where life is
economic pressure is heaviest, t
crowd has taken up his residence.

The Jews are going to rediscove
to find in him a fulcrum whereby
ratism to bear effectually on mod
are foremost among the civic

by two Jews — Lassalle and Marx. Israel is calling to-day for rebaptism, a new birth. For the Pharisee has been too long enthroned over her. The sons of the ghetto are waxing weary of the husk of rabbinism, the pompously intoned mummery of the past. In Germany, "95 per cent. of the Jewish youth is atheistic, and at best utterly indifferent." In England, "It is a critical time for judaism. The synagogues become less and less frequented." From a Jewish mother comes the wail: "What shall we teach our children? For we are raising them without religion. Oh, yes, we have our Sunday schools. You send your children there, but for what? To learn ancient history and the rudiments of a dead language. Do you call that religion?" The Jews live in a ghetto of their own making. They need the fresh breezes from the world outside, and the world outside needs them. Pent up in her self-made Jewries, she has a submerged but not suppressed idealism. For democracy is the master light of all her seeing. With Protestantism worshipping a Jew, and Roman Catholicism worshipping a Jewess, Israel is not going to be defrauded much longer of her heritage in Mary of Nazareth and The Carpenter. (The Good Friday petition in the Prayer-book, "Have mercy upon all Jews, Turks, infidels, and heretics," is a bit ungracious, considering Who it is that the church has enthroned for her worship, and from whose loins he derived.)

And Israel is making ready to enter into this, her birthright. She is shaking off the dust and mould of centuries, and is consigning to the limbo of departed things the ghetto accumulations of phylacteries, fringes and

[illegible] Christianity. It is [illegible]
religion which Jesus preache
solution of the anti-Semitic
"which should take as its st
which christ has already preac
dreamers of the ghetto: "I
can now accept, the Christia
gotten — christ, not the tortu
comrade, the friend of all simple
spinning barren subleties, but
lover of warm life and warm sur
and simple and pure and beau
the old faiths is leaving a void
of man to-day. The Jew, thr
cratism, was the giver of the
that same democratism — a pi
these eighteen centuries of her
may make her again the guiding
of a religion.

It is with reason [illegible]

stand up when the cavalry come. Something more is needed if there is to be to-day a reincarnation of that people who, in the words of Thucydides, "dared beyond their strength, and hazarded against their judgment, and in extremities were of an excellent hope." Said Chesterton Hill, "religion is a sociological necessity." For, when shall have come the people's coronation, an affirmative programme will be needed. A platform of protest will do for a cause during its minority. But when it becomes of age and enters upon responsibility, a constructive temper is demanded. Porcupine ethics, the "don't-tread-on-me" principle, has not reach enough for a high and full-orbed life.

The scriptures are being rediscovered. "The Bible good for the lower orders to accept?" All right. And they are finding it so meaty with democratism that they could well afford to endow the Bible Society to distribute the book in widest commonalty. The old bishop of Augsburg must have had a glimpse of its explosive nature: "Press not the breasts of holy scripture too hard, lest they yield blood rather than milk." But the blood is the life. The Just One at the right hand of power overbroods this present time, and sends out a vital nerve to every social devotee, to every daring dreamer. When Jesus identified himself with the proletariat of the ancient world, he took this modern age of democracy by the forelock. His all-mastering faith in the common people of his day has achieved for him, now in democracy's dawn, an inalienable lordship.

This drawing near to The Carpenter by democracy's

consecrated host, is being furthered by a similar movement in the christian ranks — the powerful and rapidly growing Ritschlian movement. An anti-theistic party that numbers such upholders as Ritschl, Harnack, Hartmann, and McGiffert will have to be reckoned with. It says: As to the primary cause of the cosmic process, man knows not and essentially cares not; barren for purposes of the moral life is the womb of that dark enigma; let the church forget this controversy of a former time, "those old, unhappy, far-off things, and battles long ago," and give herself to present-day themes. McGiffert speaks in no uncertain tone: "It is well to make thoroughgoing work of the matter. We have no business with a theology out of touch with the controlling interest of our lives." And he continues: "Science finds no God in nature. To put him within the universe and connect him with the processes of nature is to invite science to

work is wrought. But they will reach there in time. For the seismic vibrations are coursing their way up through the crust; they will get themselves noticed. A theology that lifts up the Revolutionist of Galilee as the supreme object of the world's worship, and which fortifies itself therein by closest historical science and by intellectual certitude, is going to have a reach into the realm of economics. There is more social dynamite in Ritschlianism than in Karl Marx and Henry George put together.

That carpenter shop in Nazareth is a fulcrum from which democracy can move the world. There is regeneracy enough in the words of Jesus to right every wrong and to straighten every crookedness. He had no economic programme. The attempt to monopolize him for some particular plan of social architecture has done harm. For his oceanic nature refuses to be circumscribed within the limits of a fish-pond. The Carpenter, with that sagacity which never forsook him, knew that there can be no patent-right and machine-made redemption of society. An antitoxin against nervous breakdown can never be. For the nerves react to a thousand stimuli, any one of which, or the myriad combinations of them, may be the causer of the trouble. Only by restoring the entire man — and the environment along with him — can a permanent cure be effected. Jesus was too expert a social physician to advertise some economic programme as the cure-all of the sickness that has overtaken society. Rather, he set a religion loose in the world which should, through the upward centuries, work the cure. That religion, as we have seen, was wrested from its purpose of earth-redemption by the special interests, those who

profited by a sick condition of society. But the cure remains, nevertheless, and needs but to be re-directed toward humanity's sore to reattest itself the sovereignest thing in all the world for social dementedness. Democracy is a passion and not a programme. If its warp is materiality, its woof is spirituality. It is shot with religion through and through. It is a wager of faith. Its greatest gains have been in those eras when it has made largest demands on idealism, and has had its anchorage in the world of the unseen and the eternal.

CHAPTER XIX

LEST THE TOWERS FALL

THE situation to-day is tense, and is daily becoming tenser. There is a haunting sense of the abyss. The cash nexus is petering out. Prophets say that we are headed for trouble; they announce the oncoming of social bankruptcy, they state that there is enough material of discontent already in solution to form a red revolution, when comes the precipitation moment. There is piling up to-day the vastest accumulation of vested rights the world has ever seen; and there is moving toward it a lava stream of insurgency. Voices cry a head-on collision not far ahead. Professor Lange, philosopher and economist, points out: "The present state of things has been frequently compared with that of the ancient world before its dissolution, and it cannot be denied that significant analogies present themselves. We have the immoderate growth of wealth, we have the proletariat, we have the decay of morals." Said Herbert Spencer in a letter to an American friend: "We have bad times before us and you have still more dreadful times before you — civil war, immense bloodshed, and eventually military despotism of the severest type." One need not be a seer to detect that the atmosphere is becoming charged and electrical. To mention but

one of the signs, the spectre of an oncoming irreligious citizenship is sufficiently consternating, and may well give pause to every lover of his country. Sane men to-day are asking if this our fair heritage of civilization is to be again overthrown.

The masses have more material comforts than they have had before, but less of justice. The share of the worker in the product of his toil is shrinking — the percentage, that is. He may be rising in the scale of materialities, but the master class is rising also, and in vastly greater degree. One boy in America, not yet fifteen, has a fortune of $72,000,000. His income is near ten thousand dollars a day. This fortune was heaped up for him in the space of one generation — a rise in the scale of living which has not been matched by an equal rise for labour throughout ten thousand years of toil. Wealth confers industrial mastership. The

based on money, the poor in purse are compelled to be poor in spirit. The labour movement is not for material goods; it is for spiritual goods. The real agitators against an iniquitous social system are never those who "feel hunger at the maw," but a class above them. The tribe that accepts a place in the bread line, free blankets, night shelters, and soup in the mission house, have not the firm material out of which democracy forges her weapons. Agitators come from the class that thinks and feels. A hungry gut bites sharp, but a sense of wrong bites sharper. And sense of wrong is arrived at in each age by comparison with one's contemporaries, not by comparison with one's ancestors.

That animal well-being is important above all else, and is to be secured at any price, was the argument which hindered more than anything else the liberation movement under Moses. As slaves in the Goshen brickyards the Israelites had an assured domicile, with stated doles of food and clothing. The exodus out of that slavery into the uncertainties of wilderness life very soon brought murmurings against their leader: "Would to God we had died in the land of Egypt, when we sat by the flesh-pots and when we did eat bread to the full." Not without reason have the "flesh-pots of Egypt" become the synonym of ignoble contentment, moral inertia, cowardice of spirit. Jesus had to meet the argument. There were those in his day who justified the coming of the Roman Empire on the ground that, through its repression of patriotism and the higher sentiments, the people's restlessness was deadened and peace secured — under the Pax Romana material gain

was increased. But he answered that "man's life consisteth not in the abundance of things which he possesseth"; that self-respect is more to be desired than a full belly — yes, that they who seek the full belly alone shall lose it; but that they who seek the kingdom of self-respect first, shall have the full belly added unto them.

The argument of the flesh-pots is being heard to-day, deprecating the liberation of the negro slaves in the South on the ground that their material well-being was looked after under slavery more carefully than it is now. It is heard in every political campaign — the cartoon of the full dinner pail, that stock argument of the benevolent feudalism of the day. The rich material civilization that is being created by the fiercely competitive industrialism of our time, is cited as compensation for the loss of liberty. The bath-tub in every house, the "fowl in the pot every Sunday," cheap and swift trans-

and lifting the entire mass equally, it has sundered square through the social body, cleaving it in twain. Sang the Greek poet Antiparos two thousand years ago, on the occasion of the introduction of the water-wheel into Europe (and the words not only bear a pertinency to the particular theme but have a broad overflow on the conception of nature held in the days of creative art): "Slaves who turn the mill-stone, spare your hands. The labour of young girls is performed by the water-nymphs, and now they leap, shining and light, upon the wheel as it revolves. They drag around the axle which turns with its spokes and puts in motion the great stone which turns round and round." But the prophecy has gone limpingly to its fulfilment. Well-nigh three fourths of human labour to-day is so exhausting that it stupefies. The water-nymphs and their fellow handmaids have indeed been harnessed, so that the production of wealth has increased a thousand-fold over the days of hand labour. But the increase has gone to the oligarchy at the top, and only scantily to the toilers at the bottom: so that the gulf has been widened. One tenth of the people own nine tenths of the wealth, and the disproportion is growing. Says John Stuart Mill: "It is questionable if all the mechanical inventions yet made have lightened the day's toil of any human being." The age boasts many triumphs over time and space—a multiplicity of contrivances! But these wonder-working flames, these levers and cogways more than human, have built for the toilers no avenue to heaven.

As men are minds and spirits even more than they are bodies, these hugely unequal conditions are chafing

a sore spot in the heart. Jesus held that an equation between men should be at all times possible — well-being apportioned according to worth. But to-day, with the coalescence of the families of the possessing class, life is becoming increasingly immobile; the fluidity of the social mass is coagulating. America's industrialism is great, but the social chasm is greater. Privileges wrested from the many are used for the fattening of a few. Dividend-hunters cohere into a moneyed oligarchy, and are cementing themselves into a class consciousness that is sundering society like a wedge. Fat kine against lean kine, tell a tale of social breakdown. Nothing is more clear than that the financial and industrial directorate is concentrating in the hands of a few allied families, while one fourth of the population in our great cities is at or below the starvation line. A polarization toward wealth and poverty — a generation of graspers

They who think that the social revolution of our day is belly-centred, think a very foolish thing. The craving for a camaraderie in human affairs is the deepest of all cravings Augustine pointed out that sex immoralities are in large part the perversions of a divine yearning for companionship. This was evidently the case with the woman in the banquet scene at Simon's house. Back of her fallen life, Jesus saw a fund of native affection which, denied expression through the caste lines of the day, with its matrimony based on dowries, had sought vent in illegitimate unions: "I say unto thee, her sins which are many are forgiven; for she loved much." And, on a similar occasion: "Neither do I condemn thee; go thy way and sin no more." The sores of Lazarus demand something else than free dispensaries in the tenement districts, and doles of antiseptic wash. Better a dinner of herbs, in a democracy of the love of brothers, than a stalled ox where no love is. Humanity can get along without wealth, and has; some of the greatest achievements of the human spirit have been amidst a material environment which to-day would be called beggarly. But humanity cannot get along without fellowship. Hence this modern gehenna of shams and shoddies — the poor straitened in spirit more and more, to keep up by outward show an equality that vanished long ago. A crust is sweet in the kingdom of self-respect; but a banquet eaten amid humiliations, viewed by condescending eyes, is hard fare and makes for leanness. Therefore these discontents, whose fire is not quenched and whose worm dieth not — a million white teeth are gnawing at the pillars of the state. It is well

restored.

Disproportionate fortune
at the bottom — inducing i
a decay of self-respect. T
at the top. Satiety is as g
as poverty. Inordinate pr
ennobling its possessor — a
the guise of security and
over-rich as distinct objects
the cares and preoccupatio
forces, hinder the growth of t
the soul — the facility of li
goods. Care Castle! the pal
drain the nipples of delight —
self a world weariness, when
wish it were night, and in the
Sumptuous living is not a beg
They who abide in marble h
for distinguishing achieveme
the inflow of ease-loving vic

rotting into revolution: "There is no denying," it says editorially, "that we have reached something like a social crisis in the United States. Within a year we have had far too many marital scandals, and other results of moral turpitude in our high life — that is to say, among the rich Americans — and there is not enough intellectual force, artistic appreciation, or public spirit among people of that quality, to compensate the country for the bad influence of their misdeeds": buttressing what Governor Altgeld said: "Money never established republican institutions in the world. It has no natural affinity with them, and does not understand them. Money has neither soul nor sentiment. It does not know the meaning of liberty, and it sneers at the rights of man. It never bled on the battle-field in time of war, and it never voluntarily sought the public treasury in time of peace."

Not entirely to be wondered at, therefore, that the democracy is quite set in its determination, and predicts that the end of some of these things is at hand. For a feel of might is developing in its breast: it will break oppressions with a rod of iron, and dash them in pieces like a potter's vessel. High diet side by side with a bread line, is bad — bad at both ends; and both shall be done away. The present precipitous inequalities are dehumanizing. The bones of the human neck were not made for a steep bend either up or down; the vertebræ permit some slant from the horizontal, but protest with vim when the angle gets acute. The democracy has learned how to produce wealth; she is going to learn now how to divide it. The alteration in the social edifice will

never seems to have occurre
theirs were different. When
he had his Roman citizenshi
from a worldly point of view
Damascus road was distinctly
going over from Israel's inve
Roman alignment, the party
rulers and possessors of the ear
ren, however, to renounce their
meant a roofless and defenceles
no Roman citizenship to go ove

Since the time of Augustus th
in the Empire was rigidly limite
lowed Paul's exhortation and had
they would have sunk into the p
recognition in the Roman courts, w
conquerors were bound to respect,
lives exposed to the tender mercies
ship whose avowed purpose was
down into a status of slavery. Pe

Thus far in humanity's ad
gations of wealth on human
uniformly divisive. The few
the rule: Great property in
horizon and beget an anti-soci
of families, its severing of frie
ing of the sacredest human re
almost be styled the destroyer
derer of societies. So that it is
the institution of private prop
done harm. It has increased
the wranglings, the animositie
gone with it have been so fatal
ment, that the world at this r
to have fewer goods and mor
the Rich Young Man inciden
Hebrews has it, is suggestive in
many of thy brethren, sons of
dung, dying with hunger, and t
goods." The mere presence

equilibrium, even though it bring to pass the while a day of trouble and of treading down and of perplexity; when prayer voices, "hoarse with long silence," lift themselves to avert "the day of the great slaughter, when the towers fall."

To this condition of tenseness, of social strain, we have on the other side the spectacle of a sick church. The dying out of altar fires and the perishing of the gods, would be a bodeful thing in any age. But in an age of unprecedented increase in wealth, and the self-indulgence and social restiveness which an enormous increase of wealth inevitably brings, a mortal sickness on the part of her religion foretells for civilization a grave crisis. We are hard up against a libertinage armoured with intellectual certitude. And that libertinage would not be confined to those at the top. Not without reason, prophets vision a day "when the keepers of the house shall tremble, and the strong men shall bow themselves, and those that look out of the windows be darkened, and the doors shall be shut in the streets, and all the daughters of music shall be brought low; when they shall be afraid of that which is high, and fears shall be in the way."

Froude will not be accused of hysteria. He drew a parallel between the era that witnessed the overthrow of the Roman Republic, and our own day. He says, of that period in Rome: "The whole spiritual atmosphere was saturated with cant — cant moral, cant political, cant religious; an affectation of high principle which had ceased to touch the conduct, and flowed on in increas-



said than this, that unless
shape or other, the forces
trol the forms in which hu
will make an end again, a
what are called free instit
ernment are possible only w
their own lives on moral
of more importance than
material expediency."



CHAPTER XX

TRANSFIGURED

THE conclusion of the whole matter is reassuring. We have seen that the economic is the master knot of human fate. Below all surface facts, the tramp of armies, pageantry of empire, intonings of liturgy, and even the systematizings of doctrine — for theology too has been most responsive to economic stimuli — stretches the bed-rock, man's industrial status. So that christianity needs to get a new set of words. Historians who have awakened to the importance of the economic, have staked out the richest pay dirt at present under claim. Christianity took its rise in an economic convulsion. It was the flowering forth of Israel's age-old stalk of liberty — an attempt at a world-wide democratism which should countervail Rome's world-wide absolutism. Its Leader was slaughtered by Rome and her Caiaphas allies as an agitator, a disturber of the peace: and his followers were hunted with fire and crosses through more than a hundred years. Unable to compass its destruction by violence, Rome thereupon resorted to craftiness. She annexed christianity. Sicklied o'er with philosophy, religion ceased to be the spontaneous upreach of man to his Maker, and became an engine of social control. But the "leaven hid in the meal" refused to be annexed;

so that to-day the world is yeasty with insurgency and upheaval.

The "fierce democratie" is to many a scare and a bogie. Its imperturbable advance, at a rate against which no barriers are effectual, has to them something bodeful about it — "a certain fearful looking for of judgment." To which mood of the soul an ancient saw seems applicable: The wicked flee when no man pursueth. For these nightmares come from an overloaded conscience. They think of democracy's coronation as a day of burnings and fuel of fire, with confused noise and garments rolled in blood. But the red sky which these take for a conflagration — might it not be the red of dawn?

The charge is brought against the social democracy that it is an inflamer of the masses. But the masses need to be inflamed. To be set aflame — is not that quite the divinest thing that can happen to a man or to a set

dying out of the fires of the spirit, immoralities come trooping in. Dante was guided by a sure instinct when he broke with tradition and pictured hell as a cold and soggy swamp, the negation of life and warmth. The event to which the whole creation moves, is that humanity might have life, and that it might have it more abundantly.

Civilization is threatened with the sleeping sickness. America's danger is not the boiling over of the caldron; her danger is lest the fire be drawn from under and the boiling stop altogether. For the vices of civilization are taking the place of the vices of barbarism — and are more to be feared. There came a time in Rome when her people lost the desire for self-government; it was the second death, and from there there is no resurrection. The trouble is, the people are too conservative. The natural man prefers the flesh-pots of Egypt to the high adventure in the wilderness. The people conquered and content, refusing the fire even when it is brought to them — that is the vulture which tears the liver of a prometheus, and which wrings from every saviour heart the cry of god-forsakenness. In all ages the difficulty has been that God is in a hurry and man is not.

Let America's working class once have their spirit broken, and it would be all up with her. When self-respect is no longer the inhabiter of the house, decadence knocks at the door. America's industrialism dominates the world, because her industrialists are high spirited. Let that nerve be snapped — her industry's proud magnificence would be overtaken with a palsy. Nature will not be subjugated by men who are themselves in sub-



invoked by man. Let the w
smithy slump from freedom d
uneager things — those titan f
and would throw off the colla
folk who eat the bread of se
from the nature titans and na

The seething at the bott
distinctly of favourable om
fibre, refusing doles of charit
be the saviours of a civiliza
rot. Distrust of man was to
against the holy ghost, which
If one half the effort that is
lid on," were spent in utilizin
under that lid, the millennium
around the corner. The fires o
to no profit, are a waste on the
Conservation — a seasonable t
turn its attention thither. For
to productive use, would run

lves, when comes the hour of opportunity they will be
:void of respect for others. This type of man, claiming
› rights for himself, will respect not the rights of another.
hat vast underworld population, brainless, heartless,
ulless, presents distinctly a danger. Worth while in this
nnection to dig up Macaulay's letter to an American:
The day will come when, in the state of New York, a
ultitude of people, not one of whom has had more than
lf a breakfast, or expects to have more than half a
nner, will choose a legislature. Is it possible to doubt
hat sort of legislature will be chosen? I seriously ap-
:ehend that you will in some such season of adversity
i I have described, do things which will prevent pros-
:rity from returning. Either some Cæsar or Napoleon
ill seize the reins of government with a strong hand,
· your republic will be as powerfully plundered and laid
aste by barbarians in the twentieth century as the
oman Empire was in the fifth; with this difference —
at the Huns and Vandals who ravaged the Roman
mpire came from without, and that your Huns and
andals will have been engendered within your own
untry and by your own institutions." The slums are
blood clot in any civilization; when the circulation is
›t vigorous enough to reabsorb them, an apoplexy is
ıreatened.

Eye hath not seen, nor ear heard, neither hath en-
red into the heart of man to conceive the things which
od is preparing for the world, when once he and the
:ople shall have got together. Hitherto, in practically
'ery age, religion has been on the side of the privileged
ass and against the working class. And in this day

the masses cowed. A theolog
is Mammon's silent partner, wo
in an age of folk upheaval. Le
and the at present repressed s
abroad once more the "joy o
needs not God to protect it. L
against property — instanter a
to fend it. It is the people n
Jesus announced "good news,"
passionately on the side of the pec
tendencies of property; and un
messianic passion for men is an
trouble is, the working people at h
to behold The Carpenter, obscure
growth of verbiage and ritual an
some gift of tongues it could be p
that Jesus, the solace of the world'
bringing life and immortality to
sharpness of death — is on the sid
their devourers, a religious ow
across al

democracy comes with healing. It restores the economic basis, without which can be no robust spirituality. For, in its creative eras, religion has not been something tacked onto life — a decorative adjunct — but life itself ennobled and transfigured. Each was meant to help the other. Earth and heaven are twins joined from birth by a vital ligature; if earth takes sick, heaven sickens also. An earth restored to economic health would pulsate new blood into the other twin. "Let justice be done though the heavens fall," said a robust believer of ancient times. "Let justice be done lest the heavens fall," is the utterance of the believer class to-day. A people economically dependent is not going to be spiritually rugged.

It is meaty with significance that the Jews, the one nation of antiquity that stood for democracy, was the nation which has given religion to the civilized world. Does it not suggest that there is a blood relationship between democracy and spirituality? and that religion has for its one purpose to impart to democracy a perennial impulse and inspiration? Periods of political subjection and economic slavery have been periods also of religious decline. But those eras in which the peoples have awakened to interrogation and demand, have seen also a spiritual outflowering. Chrysostom, Savonarola, Wyclif, Luther, Knox, Robinson — the more exact history of our day is revealing the economic movement back of and underlying their propagandas; in each of them, beneath all the theologic verbiage, some social imperative can be discerned. Said Cranmer, describing the Pilgrims: "They desire nothing more than the spoil, ruin, and destruction of them that be rich." It is the

overstatement of an enemy. Nevertheless it discloses a political side to the pilgrim movement without which the "Mayflower" will not be understood, and which explains the Declaration of Independence a century and a half later. Religion is the soul of which the state is the body. At present we have a democratical state and a monarchical religion. Is it wonder that the spirit of the age suffers dislocation, that the harmony of life jangles off into barbarous discord, and that there is arising a tribe of spiritual nomads who seek to find a footing amidst the universal doubt and seek in vain.

Jesus encountered in his day a pietist party — inhabiters of a dream world. Therefore he insisted that his aim lay, "in this present time." He refused to permit azure reaches of space to seep in and cloud the issue. He was not a mere vendor of impalpable wares. "The Restoration" which he announced was not a mass of spiritual

these attempts to dress The Carpenter in purple and fine linen, to wash from his hands the stain of toil, replace his working clothes with imperator apparel, and remove him into a cloistered aloofness from the good gross earth, the heart of the toiler cries out its bereavement: "They have taken away my lord, and I know not where they have laid him."

The democracy asks of the Church but one thing — that she stick to the gospel. In getting away from the historic Jesus, she abnegates the charter of her existence. Let her recant, let her bravely respeak her abdication, and the working class will come back to her altars, thronging her as they thronged her Founder from Galilee to Golgotha. With christianity once democratized, 'twould not be long before the democracy would be christianized. The task of the twentieth century is going to be to convert the Church to The Carpenter. For the democracy is already being converted unto him. The recoil from an artfully contrived system of "faith" has led many of the proletariat to the street corner and the pothouse — their feet hastened thither by the drink-inducing conditions of modern industry: "Kings may be blest, but Tam was glorious, o'er all the ills of life victorious." But this will not be for always. Democracy has a religious root. In its struggle for existence it turns to the Galilean Comrade with the cry, "uphold me by thy free spirit." In the fellowship of The Carpenter there is going to be wrought a statement of religion that will make scepticism ridiculous.

The secret places of the Most High form an inviolable realm, where daring dreams are nourished. They whose

thing for their ideals — sai
lives," even to the point of c
cross on their backs, to hav
enemies might wish to bri
pity for the rich was becaus
dull. The purpose of life is
emphatic about that. The r
until his soul becomes tender,
fears to go out to the call of h
promise is to become common
none of it. He cared only for
Two-mindedness — that vice
awoke in him an utter distast
a tenth — he exacted all. He
the careful, the calculating
dwellest thou? Come and s
pure romance there is nothir
literature. Now, as in that day
wave of life. To find a new dr
of a humankind grown old

for the abundant life, against the curse of commonplaceness — "he that saveth his life shall lose it."

Though his three public years were passed in city throngs, his eighteen wage-earner years were amidst rural scenes. Jesus was a country carpenter. This had bred in him a love of out-of-doors. He had nourished his spirit on the song of water courses, and the evening hymns intoned by meadow and woodland. Accordingly it was the poetry of nature that he voiced, the romance of field and furrow. There is to-day a rejuvenescence of country life. Forty millions of our people live outside the cities. A new rural civilization is called for, if the springs of urban life are to be kept fresh and wholesome. Agriculture is the fundamental industry. Important therefore beyond describing are the tides of life that ebb and flow in those who live on the land. There needs a strong centre of rest, around which shall pivot our vast and eager industrialism. Rural life cannot be lived successfully save by those who love the open, who see the poetry of work on the farm, the abiding significance of seedtime and harvest, the love stories of animal life, the drama of the soil, and to whose ears the hum of the mower in the June clover is music. The Carpenter's evangel — the marriage of labour and worship, religion expressed in terms of the day's work — is needed by the land tillers, to idealize rural life and tasks. He whose red blood was spent for economic justice, said also, "consider the lilies." The Poet of Galilee shall unlock the imaginative treasures of the countryside. Its inhabiters shall be fashioned by him into the minnesingers of a richer romance than the old, the romance of the favourable earth — of man

childhood's formative clay.
is the greatest working forc
into every part of knowledge.
antined from the schools and
reave the young of collision wi
dynamic ever known, but it wo
Jesus is the central fire that bu
Leave him out, European chr
the march of the centuries noth
Art, letters, the development of
only to those who know him.
the stretch of the centuries, th
infinite maze and bafflement. O
edge of this Workingman is th
history, and the human dra
scheme of orderliness and pro
on the wall of every home and
the unavoidable Carpenter. T
from the Sunday schools and
prison chambers — into the

seriously perplexed to know by what practical measures the religious feeling, which is the essential basis of conduct, was to be kept up, in the present utterly chaotic state of opinion on these matters, without the use of the Bible. Take the Bible as a whole, and there still remains in this old literature a vast residuum of moral beauty and grandeur. By the study of what other book could children be so much humanized and made to feel that each figure in that vast historical procession fills in, like themselves, the interval between two eternities, and earns the blessings or the curses of all time according to its effort to do good and hate evil?"

That democracy is a force making for peace, that it maketh wars to cease unto the ends of the earth, that it breaketh the bow and cutteth the spear in sunder, is being conceded to-day even by its enemies. The "Red International" was pictured by the governments of Europe in horriferous terms. But listen to the preamble of its manifesto: "The red flag is the symbol of blood shed by the people for liberty. It represents the unity and fraternity of the races of men, while the national banners represent hostility and war between the different States." In 1870, France and Germany were in fratricidal war. Undeterred, the Paris federation of the "International" sent a message to their fellow proletarians in Berlin: "War is the indirect means by which governments stifle the liberties of the people." And the Berlin local replied: "With heart and hand we adhere to your proclamation. We solemnly vow that neither beat of drum, nor victory, nor defeat shall divert us from our efforts to establish the union of the workers

of all countries." The Carpenter had for his other name, "Prince of Peace." His birth was hailed with a "Peace on earth, good will to men." And fittingly. Not that his cult is a cult of softness. The creed of The Carpenter is stern-hearted against the exploiter; and it may be dangerous once more to be a christian. But it declares this last and final war in order that war may come to a perpetual end. The great campaign for which democracy is filling its arsenal, is the conquest of nature. Its weapons are the ploughshare and the pruning-hook. And man shall partake bountifully of the fruits of the earth, for they will be the "abundant fruits of righteousness."

Richard Wagner cries out against "the profound immorality of our civilization"; and is joined therein by fellow craftsmen. They sigh for the spacious days of those who

Lived long ago in the morning of the world

folk; so long as it remained a purely popular expression, everything in it was sturdily honest and genuine." And he cried out against our modern age, with its enthronement of a privileged class: "I will destroy the order of things that turns millions to slaves of a few, and these few to slaves of their own might, their own riches. I will destroy this order of things, that cuts enjoyment off from labour, makes labour a load, enjoyment a vice, makes one man wretched through want, another through overflow." And he cannot let the theme alone: "It seems as if the state's disposal of the apparently so simple idea of Property had driven a wedge into the body of mankind, that dooms it to a lingering death in agony."

Art is a communal thing. It comes only when the people work together. A dearth of art is to be expected in the riot of individualism that is now upon us — property rights with its meums and tuums; egoism's disintegrating career. The artist nature is social: "Self is so small, make me a part of something larger." An embattled society, class aggregated against class in internecine war, never yet produced great art. Beauty is a timorous thing; caught in the swirl of these discontents, she takes fright and flees. For art production there must needs be a cheerful and hearty society, purged and tranquillized.

But class is going to be done away. Communal life will again bring communal art; the life energies which well up in man so fluently will merge their flow and become a river, the streams whereof shall make glad the city of God. The seigniory of Florence in building the Campanile declared that "The Republic, soaring ever above the conception of the most competent judges,



gave to the world a
ful that this church in Flor
Mary of the Flower." As
city of Florence, there is dou
ticity; but it is none the less
spirited Florentines, and is
when democracy shall have
art of living together: "Where
of a people of illustrious ori
affairs that men may perceive
that their doings are at once
is therefore ordered that Arnulf,
prepare the model or design fo
Reparata with such supreme
that neither the industry nor t
be able to devise anything mor
inasmuch as the most judiciou
nounced the opinion, in public
that no work of the commune sh
the design be such as to make i
which is of th

are great artists who see life whole. And seers shall not steadily see life whole, unless the livers of that life live it whole. The Mystic of the Galilean hills is the patron of industrial art — the art of the future — seeing that he wrought out in his own personality a reintegration of life's cleaved fragments and showed that it is possible for the worker and the worshipper to be one — laborare est orare. Not causelessly have the followers of the Son of "Mary of the Flower" bestowed upon him in every age the tribute, "Rose of Sharon, Lily of the Valley, Fairest among Ten Thousand." Under him joy, so long now an exile, will come back to the workshop and the factory. Then beauty shall be once more upon the earth.

The good, the beautiful and the true, was the Greek trinity of values. That formula of a full-orbed life must be restored — and shall be, when the ideals of the crucified Handicraftsman shall be reunderstood. In getting away from pagan morals, the world did wisely. But in getting away from the pagan view of nature, the world did unwisely. Our theologians depict nature-forces to be dead unsensing implements. To the early Greeks, however, nature had a life of its own; whereby man and nature were in a sort of camaraderie. It was this note whose absence from our modern world Wordsworth so bitterly deplored:

> Great God! I'd rather be
> A Pagan, suckled in a creed outworn,
> So might I, standing on this pleasant lea,
> Have glimpses that would make me less forlorn:
> Have sight of Proteus rising from the sea;
> Or hear old Triton blow his wreathed horn.

Wordsworth's plaint was with reason. Theism's unimaginative view, embalming the forces of nature into hard worlds of matter, has made art impossible.

Jesus was a Galilean. The simple-hearted view of nature held in that unconventional people was much like that of the early Greeks. To Galileans, nature was a haunted thing. Seeing Jesus once in a mist, they cry out with alarm, thinking him to be the angry spirit of the lake. This general attitude toward the objects of nature was shared by Jesus. He thinks of the "dry places" as being haunted by spirits. To him disease is a thing conscious, active, rejoicing to be malignant. "He suffered not the devils to speak, because they knew him." Evil was to his thought a personal agency at roam through the world, giving to the fact of sin a something of mystery and awfulness. The winds, the air, the light, the "living water," are conceived by him almost in terms of conscious personalities. His speech, so rich in verbal colour, was more than the imagery of a literary mind. To his view the universe was a thing alive and restless.



to Pan, where Jordan streams forth from its cave; and he uttered no word of protest.

It was the child attitude toward nature, to be sure. And the Galileans were the butt of much ridicule at the hands of the pedants — provoked olympian laughter among the dry-as-dusts in theologically-minded Jerusalem. But Jesus defended this simple-hearted outlook upon life: Except a man repent and look out upon nature as a little child, he shall not enter the kingdom of art. The modern doctrine of evolution, giving as it does a sort of conscious life to everything in nature, is bringing man back to this primitive, this Galilean view. Wagner's contention is supported. For the art of the future we must not look to the rich and the leisured and the learned. Rather we must look to the proletary mass, that elemental class which has preserved the child-like simplicity so commended by The Carpenter, mercifully spared from becoming too civilized. That voice heard by the steersman on the Ægean, in the day of the triumph of Rome's hard materialism, "Great Pan is dead," was probably the legend of a romancer. But legend has a soul of truth. In the industrial democracy of the future, Pan is going to live again. He will be recalled from his exile. There was more hope for art in working-class Galilee, than in upper-class and hyper-civilized Jerusalem.

The Carpenter of Nazareth has redeemed the toiling masses from contempt. It is no mere trope of rhetoric but literalest fact, that Jesus of Galilee was the incarnation of labour's world-tragedy in its long climb up the ages. Conceived from an ancestry of immemorial toil, gestated amid the swirl of coming despotism, born in a

stable, his cradle an ox manger, suckled in straits and poverty, he knew the sorrows of the disinherited before his feet had felt the ground. From boyhood up, he earned his livelihood by sweat. A free workingman compelled to compete with slave labour, he ate the bread of affliction and drank the cup of servitude. He was a day-labourer; he wore the mechanic's dress; he belonged to what is now known as the tin-dinner-pail crowd. It is far-reachingly significant — and the point will get itself considered in days that are to come — that the hands which were nailed to Golgotha's cross had known the feel of tools and probably bore even at the moment some callouses from his wage-earner days. He lifted up his voice against the industrial oppression; therefore he was led to the slaughter, though there was no harm found in him. And his own self bore the world-old sufferings of the wage class in his own body on the tree. Holman Hunt's symbolical picture "The Shadow of the Cross"

labour dragged from a thousand thousand homes. The cross that topped Calvary's hill, and the Workingman there put lingeringly to death, typed the lot that has been meted out to the wage class through the long historic story. For Labour likewise has known the wormwood and the gall. Of it too is recorded a "descent into hell."

But it is not possible that labour should see corruption. As the death of The Carpenter gathered up and dramatized the crucifixion of the toiling masses, so his triumph over that death is a forecast of democracy's deathless future; so that it proclaims to-day orotundly: "I know that my redeemer liveth." It is not an overstatement: that Workingman of Galilee has apotheosized the labour movement and has made it earth's holiest holy. The cup that caught the blood from the cross became the holy grail, and many's the knight who has sought it. That quest, by the labourists of our day — they of The Carpenter's apostolic succession — is now accomplished. Golgotha has added a rouge to the banner of democracy. It has put a crimson girdle about the earth, to bind all workers into one.

To those who doubt that the world's work, consecrated at this so great price, can become a thing of meaning and beauty, let it be reminded them that it was to this same Workingman that there happened the scene on the Transfiguration Mount. The world's Carpenter is the world's christ, because he alone can commute the day's drudgery into a thing of zest and imagination. An ascent into the Mount, and the materialities of our day transfigure, and become white such as no fuller can whiten, and the dazzled beholders exclaim, "It is good for us to be here."

will be with unsettlement for
the house one is living in neve
be joyous, but grievous: so that
will not pass easily into the ears
licentious squint. So far as th
beneficiaries of the present orde
They hate change with a perfect
democracy is to them what the cc
the inhabiters of an ant-hill — t
in it no good whatsoever. The
not at all to the idea of being abo
over, when the pocket nerve is tou
slams shut. The railing accusat
class, therefore, must be permitt
Their horns must be cut shorter,
their consent.

There is another class, however
racy with a disinterested oppositi
stable — why not let well enough
the ills we have, than

from the Tiber of the foster-children of the she-wolf made not for peace but for devastation. The Galilean did not create the danger; he pointed out the danger. He saw deeplier than the "conservatives" of his day, and perceived that their "conservatism" was quite the most dangerous force then at work. The Arch of Titus in Rome, memorial of the death which came to Asia and the East five and thirty years later, is a silent witness to the wisdom of The Carpenter and to the unwisdom of those who opposed The Carpenter.

Said Mayor Gaynor of New York City, when he was Judge Gaynor: "The existing order of things! The existing order of things may be the worst possible order of things. The existing order of things crucified Jesus because he was a denouncer; and in this enlightened nation the existing order of things, even during the lifetime of those of us who are still called young, was that one human being might own another, and good men were mobbed for objecting to it. We owe all that we have to the steady advance of the human race against the compact mass who always cried out, and still cry out as lustily as ever, 'Don't disturb the existing order of things'."

Jesus seems to have foreseen the travail when, after long gestation, the seed of revolution planted by him would be a man-child full grown in the body of society and waiting to be born. "A woman when she is in travail," said he, "hath sorrow because her hour is come; but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world." There are signs that the pangs are setting in. The modern world, pregnant and swelling

with democracy as by fecundation of the holy ghost, is approaching the birth hour — "upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth." The fearful and unbelieving look upon the muddy tides of democracy, as it were the booming of the surges of chaos against the frail dykes of humanity. But, strange to relate, Jesus did not take the alarmist view. Said he: "When these things begin to come to pass, then look up and lift up your heads; for your redemption draweth nigh."

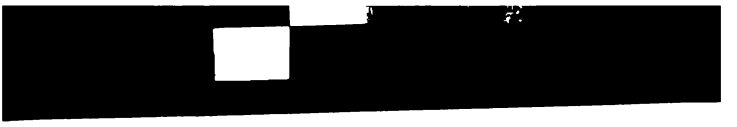
The presence of The Carpenter at the forefront of the proletary advance relieves all gnawing dread. Though in the uncertain mists of the morning his figure may loom monster-like, there comes a reassuring voice: "It is I; be not afraid." No reckless turbulence when Jesus

same aggressive eloquence wherewith he spurred them to uprise, he pointed out to them their need of correctives. With him as the awakener of the toiling masses, naught but good can come. For they will awake in his likeness.

To suppose that the universe is hung on such frail hinges that a change in the human and at present somewhat sorry scheme of things might derange the centre of gravity and bring about the eternal all-smash, is a great atheism. With good old Acosta we can say: "Truly it were a thing worthy the laughing at to thinke so." To live in a universe thus hung on tenter hooks were not worth while. If one had to walk all one's life on tiptoe for fear of upsetting the solar system, the sooner the upset came the better. But tiptoes are not needed. The foundations of the world are fixed so firm that they cannot be moved. Democracy is not perfect; but it is the least imperfect thing the human race thus far has produced. Man for man, there is as much sagacity in the working class as in any other rank of society. To wipe democracy from the slate would be expurgatory of the best enthusiasms of the modern world. Its faults are the faults of strength and not of weakness. They are shadows cast by a morning sun and will grow less.



THE COUNTRY
GARDEN CITY










MAR 2 0 1936